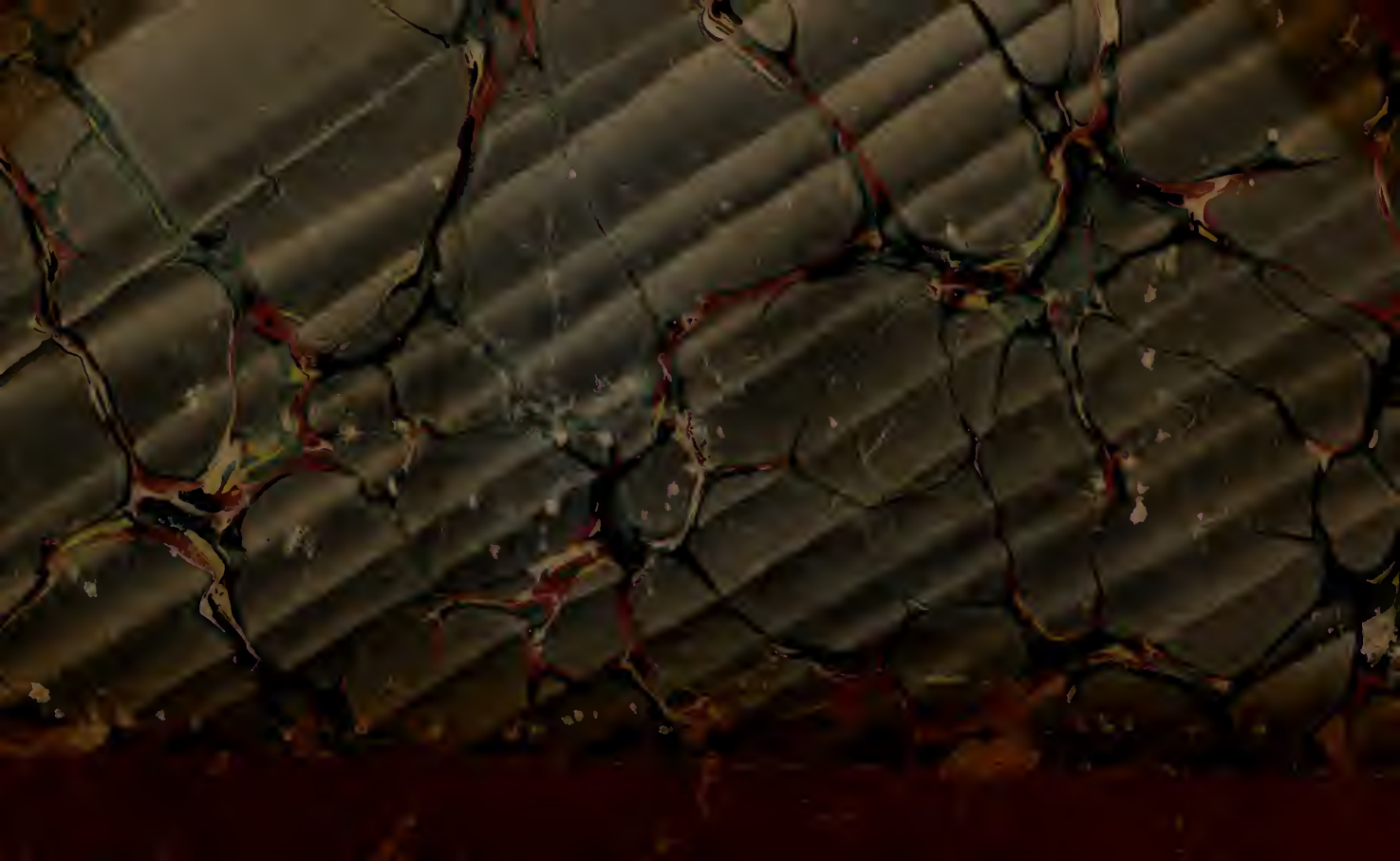

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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No 5. FIRST QUARTER, 1847. Vol. IX.

I.—Extract from the Minutes of the Sixty-ninth General Meeting of the United Brethrens' Society for propagating the Gospel among the Heathen, held at Bethlehem, Sept. 10, 1846.

The meeting was opened with prayer by the President of the Society.

The thanks of the General Board of the Brethrens' Mission were returned to the Society for the last year's contribution to the Missionary funds.

Four new applications for membership were proposed and accepted.

The Treasurer presented his report.

In compliance with a resolution passed at the last annual meeting the Board of Directors reported the result of their endeavours, to collect all possible information relative to the feasibility and expidiency of selling the two tracts of land, which the Society owns in Erie county, State of Pennsylvania, and in consequence thereof made the following motion: "That the Board of Directors be authorized by the the Society, to sell either the whole, or larger or smaller traets of the lands owned by the Society in Erie county, as fit opportunities offer themselves for it, without being bound at each sale to apply again for the consent of the Society."

This motion was unanimously adopted.

The report of the state of our Missions in New Fairfield and Westfield was communicated.

Since the last annual meeting five members had departed this life.

The result of the votes cast for the various officers of the Society was read and appeared to be the following:

President—*Right Rev. Andrew Benade.* Vice President—*Rev. Saml. Reinke.* Treasurer—*Rev. Philip H. Goepp.* Secretary—*Rev. John C. Brickenstein.*

Assistant Directors—*Brethn. John F. Rauch, Charles D. Bishop. John M. Micksch, Benjamin Eggert.*
Auditors—*Brn. Matthew Krause, John F. Wolle, James A. Rice.*
The meeting was closed by singing a hymn.
Amount of Collection $75 97½.

Report of the Treasurer of the United Brethrens' Society for propagating the Gospel among the Heathen, from Aug. 31st 1845 *to August* 31st 1846.

RECEIPTS.

I.—*Contributions from members of the Society.*

Collection on the day of annual meeting 1844,		$72 65	
Contributions from Dr. Horsfield in London for two years	$10 00		
From members in Litiz	17 00		
From individual members	2 50		
		29 50	
			102 15
II.—Interest moneys received		6,643 29	
Of Interest paid to Trustees of Theological Seminary		1,200 00	
			5,443 29
			$5,545 44

DISBURSEMENTS.

I.—*Sundry Expenses.*			
For copying, printing and blank books	$8 95		
For travelling expenses	2 95		
For compensation to Treasurer	100 00		
For commission to the agent in Ohio	5 00		
For sundries	16 59½		
			$132 45½
II.—*Expenses on account of land in Erie county.*			
For one years salary pd. to James Miles, Esq.	60 00		
For taxes and salary for three years pd. John Wood, Esq.	400 00		
For travelling expenses of a committee sent to Erie by a resolution of the Board	217 75		
			677 75
III.—Placed to Contingent Fund			500 00
IV.—Contribution to General Mission Funds			4,200 00
V.—Surplus of receipts			35 14½
			$ 5,545 44

Report

OF THE DIRECTORS OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN.

Read at the annual meeting, September 10th, 1846.

I.

THE NEW-FAIRFIELD MISSION IN UPPER CANADA.

A faithful delineation of the internal state of this Mission cannot be better given, than if, calling to mind one of the Saviour's parables, we compare it to a field, in which tares grow in rank abundance amongst wheat of excellent quality. There are not wanting those, in whom the awakening and quickening power of the Gospel of Christ Jesus, transforming and sanctifying the entire inner man, is pleasingly apparent; and by such, of consequence, the sanctuary privileges statedly enjoyed during the period covered by this report, were highly appreciated, as tending powerfully to foster in their souls true godliness. But alas, there is at the same time no lack of such, as still enslaved by fleshly lusts, hold the truth in unrighteousness; and if any sin is to be particularized, as operating more frequently and more successfully than others in preventing the grace of God from producing its desired and designed effects upon the hearts of many, it is that of intemperance. — Our Missionaries have indeed endeavoured to check this evil by encouraging amongst the members of their charge, the organization of a society on total abstinence principles; and their philanthropic and christian efforts have been materially advanced by a law forbidding the sale of intoxicating liquors to the Indians. But still they are free to acknowledge that these are but imperfect preventatives, on which too much dependence must not be placed.

In the mission-diary the following interesting and instructive incident is narrated: "One of the female helpers, who, many years since, had herself been the slave of intemperate habits, but had subsequently been reclaimed and led an irreproachable life, felt it to be her duty to accompany her husband whenever he was necessitated to leave his home on business, in order to watch over him, knowing him to be strongly inclined to the use of ardent spirits.— On one such occasion, she herself forgot the pledge of total abstinence which she had taken, and became intoxicated. Night and day she deplored her grevious fall and hastened to inform the mission-family of the humiliating circumstance. Nay, so deep was her contrition and so desirous was she to make every possible reparation, that she made a public confession of her sin to the church and earnestly entreated their forgiveness. We venture to express the hope that her sorrow was of a godly sort, working repentance to salvation not to be repented of. Most devoutly were it to be

wished that not only her husband, but all others similarly situated, might, like her, become not only truly penitent, but also experimentally convinced that there exists not a more efficient preservative against temptation to this sin as well as to all others, than the faithful observance of that precept, which He, who is best acquainted with the humam heart's infirmities and its extreme depravity and is most competent to apply the proper remedy,—the blessed Redeemer,—thus enunciates; "Watch and pray, that ye enter not into temptation." St. Matth. 26, 41.

The mission-school was kept as regularly as circumstances would permit, and was well attended by the children, whose progress in learning was gratifying to their instructers.

The long protracted drought of the summer and fall of the former year, operated unfavourably on garden and field produce. — The maize crop could scarcely be termed an average one, and it is greatly to be regretted that all of our Indian brethren have not yet learned economy, and hence when their supplies are not abundant, they soon experience the pinching of want. A timely gift, for which they gratefully acknowledge themselves indebted to the christian liberality of the Female Missionary Society of Kœnigsfeld, enabled our missionaries to supply the aged and decrepit with shoes, which were the more acceptable to the recipients, as the constantly decreasing game renders it extremely difficult to obtain the necessary materials for moccasins.

No epidemies of any kind were prevalent at New Fairfield, since our former report was submitted. The very sudden change of temperature, from intensely cold to mild, occasioned, in the early part of the year, a number of cases of pleurisy. Of the members of the Mission family, Br. Jesse Vogler, in September last, experienced a severe attack of billious fever, from which his recovery was slow; and recent letters state that in August, Sr. Regenass was greatly reduced by a disease of a character precisely similar, the effects of which are still apparent; whilst her husband during the previous month had been visited with ague and fever.

Amongst the few deaths which occurred in the mission, that of a lad, of the age of eleven years, the son of the Indian brother Moses, excited deep and general sympathy. The deceased had gone to the river, on the 12th of last March, for the purpose of procuring water. The stream being frozen over, a hole had been made in the ice near the shore, into which he had just dipped his pail, when some one passing by remarked to him, that the water drawn thence was too roily for use. This induced the lad to empty his pail and go to another opening in the ice, near the middle of the stream. Here the ice gave way under his weight, and he sank to rise no more. Every effort to recover the body proved abortive. The conduct of the deeply afflicted father of the deceased, was truly edifying. In a prayer-meeting, which was

held soon after this mournful occurrence, he made this chastening providence the theme of a most fervent prayer, in which he once and again implored strength and grace from above to be enabled to say: "Thy will o Lord, Thy will be done!"

After the departure, on the 28th of April, of Br. Jesse Vogler and family, on a visit to several of our congregations in Pennsylvania, Br. & Sr. Regenass undertook the entire charge of the New-Fairfield-mission-church; and this rests upon them still, Br. Vogler not having as yet returned to his station.

Just about the time when the latter left his field of labour for a season, considerable excitement prevailed amongst the members of the congregation, caused partly by the energetic measures adopted by Col. Clinch, the government-agent, to put a stop to the constantly increasing depredations to which the tract of land on which the village of New-Fairfield is located, had been subjected for years, the best timber growing on it being felled, converted into cooper's staves, and sold to the Indian traders;—and partly by the decided stand which our Missionaries found it necessary to take, in opposition to the repeated and annoying efforts of the Methodists, or rather of their teachers, to establish a mission of their own on land which had been set apart for the use solely of Moravian Indians. The conduct of Col. Clinch, like that of our Missionaries, is not only justifiable, but such as conscientious regard for duty peremptorily called for,—the land in question being held by the Moravian Society by authority from the British government, only *in trust* for such of the aborigines as are brought from Heathenism to Christianity, through the instrumentality of commissioned teachers of the United Brethrens' church; so that though the Indians are at full liberty to settle on it for the purpose of the chase and agriculture, they have no right to regard it as their private property, with which they may do as they list. Nor can the settlement, on this tract, of missionaries of other denominations with their flocks, be tolerated, without a palpable disregard of the plain language in which the *grant* is worded.

In consequence of these measures, those of our Indians who either derived pecuniary advantage from the stave-trade, or were inclined to favour Methodism, and had suffered themselves to be persuaded into the belief that they were the actual proprietors of the property they occupied, had forwarded a memorial to the Governor-general, in which they complain of oppression on the part of Col. Clinch and an infringment of their right of conscience on that of our missionaries. Very recently an answer to this memorial was returned, to this effect, that the Governor-general fully approves of the conduct of the missionaries, and that he was determined to sustain the accused in every possible way; that with a view of obviating all dissensions and strife, the colonial government had resolved that the christian Indians of any particular denomination should reside on such tracts as had been appro-

printed for their use; that the Moravian converts were at perfect liberty to connect themselves with what sect soever they might deem proper, but that in case any other were preferred to the one to which they had been hitherto attached, they must leave the tract on which New-Fairfield stands and take up their residence on the one belonging to the denomination of their choice.

The Methodist missionary has been properly notified of the decision;—but as yet no information has reached us as to the effect produced thereby. Neither do we know what measures those dissatisfied with the existing state of things may have thought proper to adopt. May God, in mercy, speedily restore peace and harmony to the mission.

At the close of the year 1845, the Indian congregation at New Fairfield consisted of 36 Communicants, 33 Society members, 69 baptized and 12 unbaptized children, 3 unbaptized adults, 15 suspended from church privileges and 16 new people. Total 181.

II.

OF THE WESTFIELD MISSION, IN THE INDIAN TERRITORY.

We closed our last year's report of this mission with a fervent prayer, that the God of love would mercifully sanctify to it, severely tried as it had again been by disease and repeated inundations, these painfully bitter experiences; and that He would powerfully sustain our Br. Bachman and wife, who had the sole charge of this station, and not suffer them to faint under the burden of duties rendered extremely arduous by their continual bodily ailments. The grateful duty now devolves upon us, to introduce our present report with the thankful acknowledgment that our petitions have, in both instances, met with a gracious acceptance.—It is indeed true, that when the cold weather set in towards the close of autumn, the fever-epedemic raged more violently and assumed a far more malignant form; in so much that not a single family escaped it, and in a number of houses all the inmates lay sick. The missionaries too were attacked. Br. Bachman at times was so debilitated, as to be compelled to entrust the conduct of the sanctuary services to two of his excellently gifted helper-brethren. But still, upon the whole, he was enabled, through mercy, to attend in person to the sick, as well as to the other duties devolving upon him, such as preaching and instructing the children at school. It was not before June of the present year, that the fever entirely left him, and he began to entertain strong hopes of a speedy restoration to health, the medicines prescribed by a friend having had a most favourable effect.

Sr. Bachman too, who on the 17th of September, had been safely delivered of an infant daughter, recovered from all her frequent and not slight attacks of the epidemic.

Tribulation and distress in their outward concerns, sickness and

repeated instances of mortality amongst them, seemed to produce a greater seriousness and a more realizing sense of the importance of spiritual and eternal things, on the minds of Br. Bachman's charge. The first indication of this was given in the meetings preparatory to the celebration of the anniversary of the commencement of the Westfield-mission, on the 16th of September, when a number of brethren and still more sisters felt themselves moved to make open confessions of their dullness in spiritual things, whilst others thankfully testified of the Saviours love and mercy to their souls.

The Christmas services were well attended, there being present besides the numerously assembled members of the church, near 150 heathens.

After the sermon suited to the occasion by our missionary, several of the helper-brethren followed with brief but pungent addresses, which produced a visible effect on all present; and in the course of the following days, two heathen-Indians were received on probation.

On Epiphany, January 6th, one male adult was baptized, two individuals received as society members, 3 were re-admitted, and 5 confirmed. After a blessed observance of the passion week, almost the whole congregation spent the night previous to Easter in their meeting-house, engaged in edifying conversation, singing and prayer; being led first by the missionary himself, and afterwards by the helper-brethren. These delightful exercises were prolonged till 4 o'clock, A. M., when all present united in praying the Easter litany. During the closing meeting of the festival on the evening of the same day, after the reading of the account given by the Evangelists of the joyful event commemorated, those in attendance were exhorted to unite in gratefully acknowledging the blessings experienced during the preceding days; and whilst Br. Bachman led their devotions, the pent up feelings of many found an involuntary vent, in audible weeping; whereupon brethren and sisters exhorted all concerned for their souls' salvation, to look to Jesus. There were matrons praying for their graceless children, some of whom had already reached the years of maturity. Their prayers met with signal success; for scarcely had they been uttered, when the subjects of them, amidst many tears, made touching confessions. The more youthful members of the congregation appeared powerfully effected, and some of them expressed themselves with great propriety on the subject of their religious experience. Even a heathen-Indian, who happened to be present, found it impossible any longer to restrain his feelings, but with a loud voice gave God the glory.

The diary of the mission contains an interesting account of the manner in which, on various subsequent occasions, the work of the Spirit evidenced itself still more strikingly on the hearts of many.

In view of what has just been narrated, we feel ourselves called

upon to rejoice and fervently to pray, that it may be, for the little mission church, the precursor of the day of salvation, bringing with it a time of refreshing from the presence of the Lord. May the work approve itself to have been wrought by the Holy Spirit, and may the fruits of it be both genuine and abiding.

As it respects the external concerns of the mission, we remark that the kind providence of our Heavenly Father, has been pleasingly manifested, as well in the unusually abundant crops raised on those fields and gardens, on which careful labor had been bestowed after the late destructive freshets, as by the fact, that in October last, our Indians received not only their usual annuity, but also all the arrearages of former years, to the amount of $1200. This rich provision was the more seasonable as in the beginning of May, a tremendous storm of rain and hail of almost six hours' continuance, once more inundated the meadows, making at the same time sad devastations in the more elevated maize fields, and covering the lowlands with sands to a considerable depth, besides materially injuring the gardens.

Upon the setting in of more favorable weather, a number of fields were again put in order, and planted with Indian corn.

The prospects for a rich harvest are however extremely precarious, the heavy rains having been succeeded by a severe and long-continued drought.

The Provincial Helpers' Conference at Bethlehem, Pennsylvania, having at length been successful in finding assistant laborers for this mission, in the persons of Br. and Sister Gotlieb Oehler of Ohio, this couple, on the 8th of last June, left Gnadenhuetten with their two children, for their station, where they received a sincere welcome, on the 26th of the same month, from the congregation at Westfield and especially from Br. Bachman and wife.

The joy occasioned by the arrival, was however of no long continuance; for about four weeks after entering upon her duties, sister Oehler was so severely attacked by the again prevailing epidemical fever, as to baffel the power of medicine. Her delicate constitution gave way and she died in the faith, on the 31st of July, in the 25th year of her age. We deeply sympathize with Br. Oehler and his colleagues in this their severe affliction. Our departed sister had, during her brief sojourn at Westfield, endeared herself to all the members of the mission family and succeeded in gaining the affectionate confidence of the Indians. The husband, who gives fair promise of becoming a truly useful and devoted missionary, was confined to his bed, soon after the death of his wife, by an attack of bilious fever, from the effects of which he had not yet completely recovered, according to the most recent advices.— May He, in whose hands are life and death, spare our brother yet for a season.

The congregation at westfield, consisted at the close of 1845,

of 61 married persons, 1 widower, 7 males and 5 females unmarried, 17 widows, 29 boys and 32 girls. Total 152. In this number are included 26 individuals, some of whom are catechumens, the remainder being such as are suspended from church privileges.

II.—SECOND REPORT

OF THE BOARD OF MINISTERS' AID SOCIETY AT BETHLEHEM, OCTOBER 6TH 1846.

It is with feelings of unmingled pleasure and gratitude towards the disposer of hearts, that your board can state to you the increasing prosperity of this society, and the increase both of the number of contributors and of the donations themselves.—The number of contributors in this place, altho' some have withdrawn, has by the enlistments of new friends of the cause, remained undeminished. A society, auxiliary to ours, has been formed at Nazareth, and has concluded to act in harmony with us. They have already tendered their first fruits. In addition to the cheering fact of the formation of this auxiliary society, we have been favored by very liberal donations from new sources, through the friendly interest which our brethren and sisters at New York and Lancaster have taken in our cause, who, since the last annual meeting have poured no small tributaries in the fund of the society. Even the distant island of Jamaica has sent its tribute. Nor have our old friends, whose gifts we acknowledged in last year's report, failed to renew the substantial proofs of their kindly interest in the object of the society. May the consciousness of having aided the good work of spreading the gospel truth in general, and more especially through the instrumentality and with the peculiar views of the Brethrens' church, be the best and noblest reward to all the dear friends, who have taken so active an interest in our cause.

The increased income has enabled the board to bestow more aid in those quarters, where it is most needed. The Treasurer's report shows the sums received and the appropriations made.

The correspondence received by the board, proves not only how timely came in some instances the relief, but also, what is no less encouraging, that by the interest taken at home in the welfare of the laborers, and hence in the spiritual welfare of distant congregations, those bonds of brotherly love are anew riveted, which ought not to be losened either by time or distance, difference of language or country.

It is love which is, and ought to be the very life of the Brethrens' church, a church which has inscribed upon its standard, that first principle of the new covenant, which was the source & the rule of the life. the substance of the doctrine, and ultimately,

the cause of the death of Jesus Christ, the great head of his church.—Love to God and men, is the substance of the law and the prophets, and where it reigns paramount, it will not permit us to swerve to the right or left in our conduct towards God or towards men. But love, to be a vital principle, and not a vain sound, must show itself by its works. "Let us not love in word, neither in tongue, but in deed and in truth."

If we are sincere members of the Brethrens' church, if we cherish and are not ashamed of the religious ground it has taken, in short if we love our own church, are we not guilty of an inconsistency, if we withold our mite, (and more is not asked by the society) from the support of our needy and poor congregations and their destitute ministers?

In order to obviate all erroneous views, it may however be necessary to point out, what need there is of individual beneficence in behalf of the maintenance of many of our ministers.

This may be best shown, by referring to the rule of action, which has hitherto guided our church. The original view of that man, who in the hands of Divine Providence became the instrument of the second gathering of the scattered and persecuted remnants of the ancient church of the Unitas fratrum, Count Zinzendorf, was to collect into spiritual communion, all those souls of different christian denominations, who felt a more ardent desire of constant life in God and love to our Saviour Jesus Christ, in fact all those, who did not consider religious devotion as a thing to be practised only on certain days and hours, and at appointed places, but esteemed the life of a christian, as an uninterrupted practice of christian religion.

This communion was however to be purely spiritual, without any obligation incumbent upon its members, to detach themselves from the church, to which they happened to belong.

Although this view was not carried out, in consequence of the natural desire of his zealous coadjutors, to form separate congregations, independent of any other religious community, there has obtained an aversion to prosclytism in our church to this day, and we abstain rigorously from all attempts, by outward artificial means to draw members into our church, leaving it to the Spirit of God to direct the hearts where to find Divine consolation for time and for eternity, while we continue, according to the gifts afforded us, to preach the love of God, as manifested in the life, sufferings and death of Christ.—Hence we do not seek to *produce* religious excitement by merely human means, in which human passions, although the authors therefore frequently unconscious of the fact, may exercise an important influence; but we leave it to God's holy Spirit to move the waters and arrouse the slumbering hearts. We at the same time hail with joy, any *true* awakening to a new life in God, both within and without the pale of our church.

The above remarks will convey to every reflecting mind one

satisfactory reason, to account for the paucity of our churchmembers. If we add to this, that our church has principally arisen and sought all its members from among the poor of this world, and humanly speaking, has pursued an unostentatious course, no one need be surprized, that the situation of many of her ministers should indeed be precarious, as far as the necessities of this life are concerned.

It is evident, that if the gospel-minister be weighed down with corroding cares, as regards the maintenance of his family, without burdening himself with debts, which he sees no prospect of repaying, if his congregation is too poor to render sufficient relief, though he sees them strain every nerve to do so, will he not, a frail human being, fall a prey to despondency, and at times be rendered unfit, by word and example, to point out the road to heaven to his hearers?—Such is the picture, which several of our correspondents draw of their situation.

Let us hence praise God for the opportunity presented, by the instrumentality of our society to show our love to Him and to our neighbor, by a deed, which is within the reach of every one, remembering the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"And now abideth faith, hope, charity, these three; but the greatest of them is charity."

HENRY A. SHULTZ, *President.*
WILLIAM T. ROEPPER, *Secretary*

In order to develop more fully the necessity and utility of a society like the above in our connexion, the last annual meeting resolved to subjoin a few

EXTRACTS

from the correspondence of the Secretary of the Ministers' Aid Society at Bethlehem,

wherein different responding ministers gratefully acknowledge the timely donations forwarded to them, and encourage the members of the society, to "go on, gladdening the heart, and brightening the hopes, of many a fellowlaborer in the vineyard of Christ."

One of the brethren writes: "While I am utterly unable to express the emotions of my heart, at such an evidence of brotherly kindness towards, and interest in the temporal necessities of myself and family, I feel, as it were, the influence of the strength of that bond of union, by which we are united in Christ our Saviour, as members of one family and household. Surely this society, which in its immediate efficiency resembles the help afforded to the apostles, by a Dorcas and her kindred spirits in primitive times, deserves the support of every brother and sister of our Zion; and I trust, that as the humble and unostentatious efforts of your society are becoming more and more felt, that support will not be withheld. Having been now in two instances already, an

undeserving receiver of your "help," allow me, to ask the privilege of being also a contributor towards the praiseworthy object of your association, as a member. Please take my name down for —— per annum, which amount I will inclose."—

Another minister writes: "Your gift came to hand most opportunely; affording us the grateful enjoyment of paying all our debts, and of knowing, that we once more "owe no man any thing, but to love one another;" and to whom can wee feel ourselves more imperatively bound to pay this latter obligation, than to those dear friends, whose sympathies for the laborers of the poor and feeble congregations of the Brethrens' church have impelled them to the formation of the Ministers' Aid Society!—You will believe me when I say, that favors, such as your society has the blessed privilege of conferring, are not only deeply and gratefully remembered by the brethren who received them, but by the majority of those dear souls too, for whom they labor, and who account it as one of their greatest blessings, that they are favored with the regular administration of the ordinanees of the sanctuary. Go on then in the proseeution of your charitable deeds! Gladden the heart, and brighten the hopes of many a fellow-laborer in the vineyard of Christ! Cause churches to smile, and Christian hearts to feel, that we are indeed of one common brotherhood, of one and the selfsame spirit! Go on, dear brethren, and provoke us all to emulate your love for the Saviour's power! The prayers & blessings of the needy shall gain you the smiles of a favoring heaven, and who knows, but that by the means which you are exerting, the Spirit of God may arouse our slumbering members and churches to a sense of their responsibility towards God, for the light of his great gospel, and we shall all behold the glorious day, when His work shall be again revived in the midst of us!"

Another correspondent says: "I tender our sineerest thanks to the board, of whieh you are a member, for their kind remembranee of us. Welcome as the gift must be under our circumstances, the feeling which prompted it, is valued far more highly.—Of course, I wish the society suceess, and the blessing of the Lord. I do not say this for the sake of my own interest; for I hope that a time may eome, when I shall be able to give, rather than receive. But I have other reasons for wishing, that the funds of the society may inerease.

I consider the pecuniary aid afforded by it, as the most effectual method of lessening the dependanee of the laborer on the caprice of the single members of his congregation; of preventing the diragreeable feeling, which a neglect of duty on the part of the congregation, must always cause between the minister and his people, and of making the laborer better satisfied with his station, and less desirous of ehange.—Besides, the assistance whieh the society will, I trust, be able, in time to come, to tender to necessitous ministers, will exercise an important influence upon the very existence of, at least, a few of our stations. I know well,

that money cannot build up, or preserve a congregation. This must be done by the gospel and by the Lord of the gospel. But how shall the gospel be preached, unless the ministers, (in the absence of another profession to support them) can live by the gospel? Or how can the courage and zeal of a laborer be kept alive, if debts, which he cannot help contracting, and yet sees no possibility of paying, continually stare him in the face.—For myself I would be willing, at all times, to endure every privation, for the sake of approving myself a faithful minister, were it at all necessary. But no such necessity exists in any congregation that I know of. Besides, where a single man might endure want, a man, with a family, must incur debt.—Now I know that the congregations themselves ought to support their laborers. But as many members cannot do much, and not a few are unwilling to exert themselves as they ought to do, and as the gospel is, nevertheless, to be preached, it is evident, that the success of so benevolent an association as the Ministers' Aid Society, is intimately connected with the external welfare of the ministers, and the internal advancement of the congregations at some places. On this account I shall consider myself bound to further the interests of the society as much as I can, by personal contributions, as soon as I am free from those debts, which I can truly say, I have contracted for the sake of preaching the gospel. I hope that I may live to see the day, that shall make me independent, and then, God willing, I shall be able to prove by deeds, that interest in the Min. Aid Society, which I can at present only express in words."

Another of our brethren writes: "May the Lord richly compensate with his blessings, the brethren who think of the poor country-minister, to afford him such substantial encouragement. It strengthens his hands to know, that there are those in other congregations, who are interested in his welfare, and in the cause for which he labors. Those who remember to *aid* him with their carnal things," will assuredly not fail to aid him likewise with their prayers; and this delightful assurance is still more valuable and encouraging than the gold and the silver, acceptable as these are.

The progress and prosperity of your society is very gratifying. May we not anticipate, that it will be the means in the hands of the Lord, for much future good to our beloved church; yea, for "lengthening the cords, and strengthening the stakes thereof," especially here in the West. If the society should keep this aim in view, relying upon the Divine favor, what should hinder the brethren, from yet greatly enlarging their borders, and from supporting many more labourers in the vast and destitute field? Is it right, or proper, that we should remain inactive in the great contest for the mastery that is waging, and will yet be waged more and more in the West, between the friends and enemies of the truth! Or should we not, as a church, make an effort likewise,

and engage more zealously in the cause of evangelical principles here?—Would it be inconsistent with the course marked out by your society, to contribute the *largest* part of your means, hereafter, towards the establishment of new ministers in the West?"

THE TREASURER'S STATEMENT

laid before the meeting of the Minister's Aid Society at Bethlehem, Oct. 1st, 1846.

1846.		Dolls.	cts.
Jan. 16.	Cash on hand, after this year's distribution had been made by the Directors	2	75
" 31.	" received from a brother at Bethlehem	2	—
" "	" " " " on Staten Island	1	—
" "	" of Br. Wm. Eberman, treasurer of Sust. Diacony, 1 year's interest on $50	2	50
Apr. 2.	Collection among sisters in Bethlehem	17	75
May 2.	Contribution of Br. Abrm. Ritter, Philad'a.	1	—
June 6.	" of Miss Mary Montgomery, Lancaster, Pa.,	5	50
" 22.	" of Sr. Car. Blech, Salem, N. C.,	2	—
July 31.	" of society of sisters at York, Pa.	40	—
Aug. 11.	" of sister Heath, Jamaica	5	—
Sept. 10.	" of Nazereth Auxiliary society	7	75
		$87	25

THE TREASURER'S STATEMENT

presented to the Board of Directors, Feb. 22, 1847.

1846.		Dolls.	cts.
Oct. 1.	Cash on hand as above stated	87	25
" 5.	Collection among brethren in Bethlehem	25	50
" 6.	" " sisters "	15	50
Dec. 17.	" congregation in N. York	108	50
1847.			
Jan. 6.	Contributions of sister C. Blech, Salem, N.C.	2	—
Feb. 22.	" of a sister at Bethlehem		25
		$239	—
	To which add, 1 years interest due on $175	8	75
		$ 247	75
	The Board resolved to invest $125, thereby increasing the investments to $300	125	—
	" " to distribute	120	—
	leaving in the hands of the treasurer, Feb. 23, 1847, the balance	2	75
		$247	75

(FROM THE PERIODICAL ACCOUNTS.)

III. MEMOIR

Of Br. JENS HAVEN, *the first Missionary of the* BRETHREN'S CHURCH *to the* ESQUIMAUX, *on the Coast of* LABRADOR.

(*Concluded from p.* 157.)

"In the year 1769, I obtained leave to attend the general Synod of the Brethren's Church, held at Marienborn in Wetteravia. — Here I experienced rich spiritual blessings, and was particularly led by the Holy Spirit to examine, whether my mind and temper were made conformable to the mind and will of my Saviour. I confessed my deficiency in this respect, and prayed him to deliver me from everything, that might either retard the completion of His work within me or prove injurious to His cause, especially from the natural impetuosity and roughness of my disposition, which, as I was well aware, must give pain to those about me.— The Synod resolved, that I should make another voyage to Labrador to examine the coast, and that in the year following a Mission should be established there. My heart overflowed with praise and thanksgiving, that our Saviour had thus far helped us. In the year 1770, some brethren in London, who felt much interested in the Mission, purchased a vessel, with which they resolved to send us to the coast of Labrador, and to supply us annually with the necessaries of life, and, that they might be better able to support the undertaking, they agreed to commence some kind of traffic with the natives. With this vessel, Br. Drachart, (formerly a Missionary in Greenland), Br. Stephen Jensen, and I, set sail, to explore the coast and find a place fit to build on. We made the land at a place called Arnitok, an island about six miles from the spot where Nain now stands. Here we found twenty-nine boats full of Esquimaux, who began to behave with great insolence, and would not be quiet, till the report of our great guns frightened them into order. Having waited two days, we went on shore, met them in a friendly way, and preached the Gospel to them. After this, Br. Stephen Jensen and I went up and down the coast unmolested, seeking a proper spot for building, but in vain. We therefore set sail again, and ran into an harbour, upon the most eastern point of the main land near Nain. From hence we passed by and between a number of islands and sunken rocks, and were mercifully protected from harm, though obliged to venture along this unknown coast, without charts, or pilots, or any guide whatever. I cannot describe the joy and gratitude we all felt, both for the external mercies and protecting care of God, which was every morning new, and particularly that He gave us favour in the sight of the Esquimaux, who willingly sold us their land, and earnestly begged us to return the next year and settle amongst them; as likewise that we had found a spot fit for a settlement, and hitherto met with everything according to our wishes. I had the best hopes that His thoughts were thoughts of peace concerning this poor benighted nation, and that in His own time, He would glorify His sa-

ving name amongst them. We returned to London in autumn, and were employed during winter with building a house of frame-work, which now stands at Nain.

"*April* 11*th*, 1771.—I was married at Chelsea to Mary Butterworth, of Fulneck, and in May we again set sail for the coast of Labrador. I will not enumerate the many hardships and alarms necessarily experienced on a voyage along a rocky, unfrequented, and inhospitable coast, but only observe, that God sent his angels and brought us safe to land on the 9th of August, without the least accident, when we immediately found the spot pitched upon for the erection of our house at Nain. We had great trouble in putting it up, but the Esquimaux who visited us were so obedient and quiet, that we were not in the least disturbed by them. Many were the remarkable occurrences during the years 1771, 1772, and 1773, some of which gave me pain and trouble, but I cannot name them at all: the Lord maintained his work amidst all my mistakes, and in the last-mentioned year, the visit of Br. Layritz to this Mission, by commission of the Elders' Conference of the Unity, proved a great comfort to me and all my fellow-labourers.

"In the year 1774, I received a commission to go with the Brethren Brasen, Lister, and Lehman, to explore the coast to the north of Nain. Just as we were setting out, an uncommon horror and trembling seized me, so that, contrary to my former experience, I was exceedingly intimidated, and wished rather to stay at home.

"We had the misfortune to suffer shipwreck on our return. It had snowed the whole night, and was very cold. A brisk gale sprung up from the north-east, which inspired us with the hope that we should soon reach Nain. September 14th, towards four P. M., we all at once found ourselves in shoal water, which surprised us exceedingly, as we were in the usual channel between Nain and Navon, and more than a league from the nearest island. We tacked about immediately. Scarcely had we done this, when the vessel struck on a rocky bottom, which, as we afterwards learned, is dry at springtide. The boat was lowered immediately, in order to take the soundings round the ship, and, as we found deep water at the prow, we proposed casting an anchor forwards. There was too much sea, however, to allow us to row out with it; we therefore let down a small anchor to steady the boat during this operation. But no sooner was the large anchor on board the boat, than the sails got loose, and drove it before the wind; so that it took the men half an hour's hard rowing to get back to the sloop, and reach the rope which we threw out to them. After the anchor was cast, we endeavoured to wear the ship off, but finding that the anchor drove, and that we had now only four feet of water, we were obliged to desist, till the tide should turn, and commended ourselves meanwhile to the mercy of God. We had, however, but slender hope that the ship would hold out so long, as the waves broke over us incessantly, and we

expected every moment to see it go to pieces. We secured the boat as well as we could, by means of three strong ropes two inches thick, and, in full resignation to the Lord's will, determined to stay in the sloop till morning, if possible. The wind roared furiously; every wave washed over us; and the foaming of the deep was rendered yet more terrible by the thick darkness of the night. Towards ten o'clock, the ship began to roll most violently, and to drive upon the cliffs in such a manner, that everything on board was turned upside down, and we could not but fear that the timbers would soon part. Shortly after ten, the rudder was carried away by a huge wave, which broke over the whole vessel, and covered us as with a winding-sheet. Our two sailors entreated us to take to the boat, if we wished to save our lives.— We represented to them the danger of braving so rough a sea, in so small a boat; and that, supposing it could outlive that, it must inevitably perish in the breakers on the coast, which we could not avoid in the darkness. We begged them to stay by the ship as long as possible; perhaps we might maintain the post till daybreak, and, at all events, should it come to the worst, we had the boat to fly to. They appeared to give in to our arguments; but we were obliged to watch their motions, lest they should slip off with the boat. We waited in stillness what our dear Lord should appoint for us.

"By two o'clock in the morning of the 15th, the sloop had shipped so much water, that the chests on which we sat began to float, and we were obliged to leave the cabin and go on to the upper deck, where a fearful scene presented itself. The middle deck was entirely under water, and the waves were rolling mountains high. All were now convinced that it was time to leave the vessel. But here we were met by a new difficulty. The sea was so rough, that, had we brought the boat alongside, it would inevitably have stove in. We therefore drew it astern, climbing one by one on the anchor shaft, jumped into it, and through the mercy of God, we all, nine in number, succeeded in reaching it. We now found that we had taken this step only just in time, for two of the three ropes by which the boat was moored had already given way, and the third held only by one strand, the others having parted, so that we should very soon have lost our boat. Our first business was to bale out the water which the boat had shipped in no small quantity. Our oars being useless in such a sea, we let the boat run before the wind, which it did with incredible celerity.— We attempted in vain to get under the lee of different islands, as the breakers drove us off from the coast whenever we approached it. At length we thought we saw a prospect of finding harbourage between two islands, but were interrupted again by rocks and breakers. The boat filled with water, which kept us constantly at work, and as there appeared no other resource left, we resolved in God's name to run the boat on shore, which was about twenty yards dis-

tant, but begirt with cliffs on which the waves were dashing furiously. We darted rapidly through them, when the boat struck on a sunken rock with such violence, that we were all thrown from our seats, and the boat instantly filled with water. The captain John Hill, and the two sailors, threw themselves into the sea, and swam to land, which they gained in safety, and from whence they reached out an oar to assist the rest in landing. Br. Lister was the first who neared the shore, but he was driven back into the sea by the violence of the waves. On approaching the rocks a second time, he found a small ledge, by which he held on, till the oar was extended to him by his companions on the strand. I had been thrown out of the boat by the first shock, and resigned myself to the Lord's gracious hands to do with me what He pleased. After swallowing a large quantity of water, I was hurled back into the boat, and, as it drifted to the shore, I succeeded in grasping the friendly oar. At the same time, the Esquimaux pilot clung to my legs, and thus we were both drawn up the rocks together. Br. Brasen thrice gained the rocks, and twice caught hold of the oar, but he was so exhausted, and encumbered besides by his heavy garments, that he could make no effort to save himself, and finally sunk. Br. Lehman was heard exclaiming, as the boat struck, "Dear Saviour, I commend my spirit into Thy hands!" We all thought that he had got on shore, but it pleased the Lord thus to take him to Himself. The rest of us who had reached the dry land were rescued for the present from a watery grave, but we found ourselves on a bare rock, half dead with cold, in so dark a night, that we could not see a hand before us,—without shelter, without food, without boat,—in short, without the smallest gleam of hope that we should ever leave this fearful spot alive. We knew that no Esquimaux were likely to come this way, as they had all resolved to winter to the south of Nain. The cold was intense, so that we were obliged to keep ourselves warm by constant motion. When morning came, we sought for our boat, but in vain: a few fragments of it, which had been washed on shore, was all that we could find, and we concluded that it had gone to pieces. We also met with a few blankets, some broken biscuits, and other articles, which we collected very carefully. At low water we discovered the bodies of our two Brethren lying close together on the strand, but they were quite dead. They were safe from all trouble, and had Brethren surviving to bury their remains, while we had no other prospect than to pine away with hunger, and then leave our bodies to be entombed by birds and beasts of prey. About seven o'clock in the morning, we had the joy to see, first the prow and then the stern of our boat emerging from the water. But our joy was damped on dragging it to land, for the planks were torn aff from both sides of the keel, and the few ribs left were in splinters. Happily, however, the prow, stern, and keel, were yet entire. We now set ourselves to repair the boat, impractica-

ble as it seemed with such a lack of materials for the purpose. — Yet we contrived to lash the blankets over the open spaces, sewing to them, in addition, all the seal-skins we could muster from our upper and nether garments, including even our boots. We spent three days in these miserable repairs, and, on the 18th, we launched our boat for Nain, which, by the help of an Esquimaux party that we met not far from the settlement, we succeeded in reaching the same evening.

"After our return to Nain, I was overwhelmed with sorrow,—spent days and nights in sighs and tears,—thought much of my past life,—cried to the Lord for help, and forgiveness of all my many failings, and renewed my vows to devote myself entirely to His service. In spring, 1775, I went with the Brethren Lister and Beek to explore the south coast, and we penetrated beyond Old Hopedale, and after some research, found a spot near Arvertok better suited for the purpose of a Mission-settlement than any hitherto discovered. When Br. Liebish arrived this summer at Nain, he brought me a commission to begin the new settlement at Okkak, north of Nain. I felt not a little anxiety on this occasion, knowing the difficulties attending such a commission, but accepted of it in reliance of our Saviour's help. Br. Stephen Jensen accompanied me, and we purchased the land from the Esquimaux, placed stones to mark the boundaries, and made a plan for the building. In 1776, the timber was cut and prepared at Nain, and the ship having arrived from England, it was put on board, and we sailed with it to the place of our destination. My wife had lain in but eight weeks, but she and our little infant son bore the voyage very well. We immediately went to work, and set up the house. I had the grace in all trying circumstances to cleave to my Saviour, of whose gracious assistance I had manifold experience. He was with us, and gave us success in our present enterprise.

"Having finished the building of our house, we moved into it, and at our conference were so united, by the power of Jesus' grace, in brotherly love and harmony, that we made a covenant with each other, to offer soul and body to the Lord, to serve Him without fear, and bear each others' burdens with a cheerful heart: nor did we meet with the least interruption during this whole year, so that I justly count it the happiest of my whole life. I could preach the Gospel to the Esquimaux with a cheerful heart, and the Lord blessed my weak testimony of His death and love to sinners, so that several of them became concerned to obtain deliverance from sin and everlasting life, and most were sober and attentive hearers.

"In Autumn, 1777, I was invited to visit Europe, which proved both to me and my wife a refreshment. Though my wife was so ill at sea, that she never could leave her cabin, and we had three small children with us, two of our own and a son of our late Br. Brasen, whom I was obliged constantly to attend to, yet I remained cheerful, and the Lord helped me through in many remarkable

instances. We arrived at Niesky, in Upper Lusatia, in January, 1778, and, both there and at Herrnhut, were received and treated with the most affectionate regard and love by the congregations. March 10th, our youngest son, Samuel Peter, departed this life by occasion of the small-pox, and soon after, having received the needful instructions from the Elders' Conference of the Unity, by whom we were earnestly commended in fervent prayer to the grace and protection of the Lord, we returned to Labrador by way of England. The American war raged at that time, and the seas swarmed with privateers; but we ventured upon God's help, and sailed without convoy. We saw no enemy, and met with no kind of disaster; but, when we came near the coast of Labrador, we discovered an ice-mountain of prodigious extent and height before us, and had scarce passed it in safety, before it fell to pieces with a tremendous crash, putting the surrounding sea into the most dreadful agitation and foam. Had this happened but a few minutes before, we must have perished in the immense ruin. Filled with thanks to God for our deliverance, we arrived safe at Nain, August 30th, and proceeded thence to Okkak, where we found twelve baptized, and candidates for baptism. I was much concerned, how to take proper care of these souls committed to our trust. During the following three years which I spent at Okkak, our labour among the Esquimaux was attended with many vicissitudes; yet the preaching of the Gospel proved its power in the hearts of many, and in 1781, the number of baptized Esquimaux amounted to thirty-eight souls, which, with those who were considered as candidates for baptism, made a congregation of nearly fifty persons. In autumn I was called to Nain to assist in the erection of the Mission-house destined for Arvertok, (now Hopedale), which was conveyed thither and set up in the year following. My heart rejoiced at the increase of the work of God in this country; and, when we began to proclaim the Gospel of Jesus in these parts, it produced blessed fruits in the hearts of several Esquimaux. Some, indeed, opposed the truth with violence, but others came to ask what they should do to be saved. During the winter the awakening spread still further among the Esquimaux, which made all our trials and troubles appear easy to us, because we perceived that the Lord was with us and blessed us.

But now both I and my wife began to feel the effects of age and hardships, and our strength seemed exausted. The year 1783 was, amidst all bodily weakness, a period of blessing for our souls; and though we were quite resigned to the will of the Lord as to our future stay in this land, yet we thought it incumbent upon us to represent to our Brethren in Europe, that, in our present state of infirmity, we were not able to do the work committed unto us in the manner we wished, and therefore proposed to them to take our return into consideration. Meanwhile the Gospel was

heard with uncommon attention by the people at Hopedale and its neighbourhood, and we were anxious lest the proper attention should not be paid to the awakened souls. They were exceedingly desirous to know more of their God and Saviour, and we prayed the Lord, that we might have grace to treat them with wisdom and profit. In 1784 we had seventeen candidates for baptism."

Thus far the written narrative of our late Brother is continued in his own handwriting.

He obtained his dismission in the same year, and arrived safe at Herrnhut, as his future place of rest. Though he possessed an extraordinary degree of activity, and his zeal for the service of our Saviour, in which he had experienced many trials and sufferings, was very great, yet he felt no uneasiness in his present situation, but seemed to enjoy true rest and peace in soul and body. He highly valued the privilege of living in a place where he could daily converse with children of God, and frequently declared his gratitude in the most lively terms for the love, regard, and active benevolence of the Brethren and Sisters. It was the delight of his heart to attend the daily meetings of the congregation, nor would he ever miss one of them as long as he was able. He also worked at his trade, and endeavoured to earn his own bread as long as his sight would permit.

In the year 1786 he had a stroke, which greatly weakened his nerves, and particularly his sight; yet he consented, in reliance upon the help of the Lord, to accompany some Sisters who were going in the year 1788 to Sarepta, in Asia, as far as Petersburg, from whence he returned safe in September. For the last six years of his life, he was quite blind. Trying as this situation was to a man of his vivacity of spirit, he never murmured or ascribed it to the hardships he had suffered, but took it patiently, as out of the hand of the Lord, and, by His grace, shewed exemplary resignation and cheerfulness, to the edification of all who visited him. His conversation was profitable even to persons of rank, who never failed to call upon him when they visited Herrnhut, and none who came hither with a view to profit for their souls neglected to converse with him; for it was plain that what he said proceeded from a heart living in constant communion with God, and rejoicing in his salvation. His manner was always undisguised, plain, and without any fear of man; but, whenever he was concious, of having given way in expression to the natural impetuosity of his temper, he acknowledged his fault with great concern, and begged pardon for it. He grew at length quite helpless, and was the more thankful for the care and nursing of his wife. His son was the continual object of his prayers, and he never failed to offer up prayer and supplication for all children of God everywhere, for the church of the Brethren, and in particlar for the Missions among the heathen, and especially that on the coast of La-

brador. Last autumn he grew considerably weaker, and was subject to frequent fits of faintings, oppression in the breast, and headaches; yet the Lord blessed the medical assistance he received, so as frequently to remove the pain attending these maladies. He thought and spoke much, of departing to the Lord; and his joy was great indeed, when he meditated on the promise given by our Saviour in his Word concerning the bliss of his redeemed ones, when, delivered from all sorrows and vicissitudes of the earth, they shall see Him face to face. Wen the Sacrament was delivered to him last Maundy Thursday he said, "This will be my last on earth." On the 12th of April, he fully expected that he would be permitted to depart that day, but, though disappointed as to the day, he was remarkably cheerful, and even in the night of the 15th, rose out of bed to help himself to some refreshment; but early in the morning of the 16th, he began to shew symptoms of fast approaching dissolution, which was hastened by a fit of appoplexy about half past five o'clock, when his soul went over into everlasting bliss, having spent little more than seventy-two years in this vale of tears.

Upon a slip of paper found after his decease, were these words: "I wish the following to be added to the narrative of my life :— On such a day, Jens Haven, a poor sinner, who, in his own judgment, deserved eternal condemnation, fell happily asleep, relying upon the death and merits of Jesus."

IV. SOUTH AFRICA.

From Br. J. R. Kœlbing.

Genadendal, August 1st, 1846.

"Dear Brother,

"The bearer of your letter was Mr. Bourne, agent of the Bible Society. He has not yet visited any of our settlements, but he sent your letter of recommendation, and requested statements of the number of children belonging to our several congregations, how many are able to read, &c., &c., all which information we readily furnished him.

"In my last letter, of April 22nd, I mentioned the breaking out of the Caffre war,—the proclamation of the Governor, of April 2nd,—the measures taken for the security of Shiloh, our Brethren having resolved to remain there in dependance on the protecting care of the Lord. I believe all the Missionaries of other societies were obliged to leave their stations, some with great danger to themselves and the loss of everything. The first expedition of our troops towards the Amatola Mountains (at no great distance from Chumie) was a complete failure; they had to retire with the loss of more than fifty wagons, The Caffres had in the meantime invaded the colony in great numbers, plundering and

burning throughout the whole district of Lower Albany and part of Uitenhage. The devastation was much more considerable than in any former Caffre war, as the eastern provinces are now more densely peopled. Where the inhabitants fled, the farms and stores were burned and destroyed, and hundreds of horses and thousands of cattle and sheep were carried away. In several cases, the farmers united in small camps, and, even if they were not more than 20 or 30, when attacked by hundreds of Caffres, the latter were repelled in their assault, which they make generally at nightfall. The same was the case with the villages and missionary establishments, Theopolis, Salem, Bathurst. The Caffres are well provided with fire-arms and ammunition, but they are bad marksmen; very few of the colonists were killed; but the Caffres generally succeeded in the purpose for which they came,—to carry off one herd of cattle, and one flock of sheep, after the other. The few troops did nothing; the Fingoos, of whom thousands must be in the colony, were much more useful, and they often recovered herds of stolen cattle. In this manner, the Caffres seemed to have the upper-hand in the colony during the months of April and May, sweeping away thousands of cattle and fine-wooled sheep. In June, the Commandos, or levies of the the colonists, Hottentots and other natives, and even Malays from Cape-Town, with a Mohomedan priest, arrived on the frontier. The Caffres then seemed to retire from the colony; but a train of forty wagons, with provisions, on its way from Graham's-Town to Fort Peddie. was lost by the bad management of the commanding officer. At length, on June 8th, the Caffres received a great check from Colonel Somerset, (son of the former governor, Lord Charles Somerset), who, with a body of regular troops and a corps of Fingoos and Hottentots, engaged them at the Gevanga, a small river between Graham's Town and Fort Peddie. The result was the entire defeat of the Craffes, with a loss of 350 of their warriors.

"It was not till the beginning of this month, that the governor and Colonel Somerset moved from Fort Peddie, and entered Caffraria with the main army. His Excellency has his camp near Buffalo River. The Caffres have retired, and neither an enemy nor a head of cattle is to be seen; but it is said that they have taken up positions, and even made fortifications on the Amatola mountains, where they are to be attacked by two divisions, troops and natives; and our Hottentots are also ordered to share in the expedition. As often as they are mentioned, much praise is bestowed on them for their good conduct. But great numbers of Caffres are still in the colony, committing depredations, and during the last week they carried off, from the neighbourhood of Graham's town alone, 600 head of cattle. These are the general outlines of the war.

"I proceed to give you some particulars respecting our own sta-

tions:—From Shiloh, Br. Bonatz writes, on June 12th, that they had made all necessary peparations, and taken all due precautions; that they were often alarmed at night, by the report of sentries, that hostile Caffres were seen lurking about; but they were evidently protected by the almighty hand of God, and they still entertained the hope, that they would be permitted to remain without being seriously disturbed. One morning, traces of Caffres were to be seen in their garden—marks where they had put dawn their guns and assagays: the track led to the sheep kraal, but not one sheep was stolen. At another time, some cattle were stolen; but when reclaimed, they were given back, and the Caffre captains declared that they would live in peace with Shiloh, as they considered it as their own FATHERLAND, or home.

"As we had been very anxious about our Brethren and Sisters at Shiloh, seldom getting any information about them, we were very thankful for these good tidings; but the post of yesterday brought us the intelligence that serious disturbances had taken place in their immediate neighborhood. Shiloh had, however, still been protected.

"Br. Bonatz writes:

"'SHILOH, July 12th.

"'In my last letter, of June 13th, I mentioned with thankfulness to our Lord and Saviour, that we continued undisturbed, in the midst of the war: but the state of things has since undergone an entire change. When we determined to remain here, in order to prevent the destruction of our church and missionary premises, and, above all, the dispersion of our flock, we were not unmindful of the possibility of our having to endure the worst. Still, we entertained the hope that the Tambookies might remain quiet, and the war be terminated without our seeing much of it. But we were not to be left in tranquility.

"'Several weeks ago, Mr. Fynn, the British agent with the Tambookies, gave us notice that many of Mapasa's people had left him, to join the hostile Caffre tribes. He offered to send us assistence, which we declined at the time, not thinking we stood in need of it. July 4th, it was reported, that one of our people had been captured by Mapassa's men, and ten oxen stolen from the pasture. Some of our Tambookies followed the track, but before they came to the kraal, they were met by a number of people belonging to it, with assagays, crying out, that Mapasa would no longer keep peace, and provoking them to fight. Assagays were thrown, and guns fired, and our people sent back for reinforcements. Immediately all our people—Tambookies, Fingoos, and Hottentots—started off in wild tumult. When they arrived at the spot, the other party, seeing that they were inferior in number, returned the man and the ten oxen. No life had been lost, but one of the hostile Tambookies was wounded. I immediately

informed Mr. Fynn of the circumstance, and the night following he sent Mr. Joseph Reed, with two men, to our assistance, and a wild band of Fingoos, Hottentots, and Bushmen. Since they came, Shiloh presents a strange appearance, and our people are getting very restless, so that the Lord's cause suffers. For several weeks, we had not seen Mapasa nor any of his people. This made us rather suspicious of him, but we did not think he would go so far as was sometimes reported, and make an attack on Shiloh. But he appears to have resolved on our destruction.

"'In the afternoon of July 9th, we observed clouds of dust, announcing the approach of a great number of people. It was Mapasa, with sixty to eighty men on horseback, armed with guns; and black masses, on horseback or on foot, were also seen rapidly approaching in different directions. Mr. Read sent a message to Mapasa, to say that he could not be allowed to enter Shiloh with his company; if he wanted anything, he might come with a few of his people. This he at first refused to do, but afterwards he approached with about ten of his men on foot, and we went to meet him about 100 paces from Shiloh. Although I saw he was in great wrath, I shook hands with him. It is said he had an assagay hid under his kaross; I do not know for whom, nor am I quite sure it is true. He asked me very angrily, why we had a commando at Shiloh. I replied, that the British agent had given him notice of it; and added, that his people had behaved so badly that the agent thought it necessary to send it. He was very angry, and spoke in great wrath to Mr. Read. In the meantime, the hostile parties increased to several hundreds, and numbers were lying in ambush in the surrounding kloofs; altogether the enemy was calculated to be as many as from 600 to 800 fighting men. It was quite evident that Mapasa was waiting in order to attack us at nightfall, and some of his people were seen loading their guns. Mr. Read told Mapasa to send his people a little further back, if he wished to speak any more with us. He refused to do it, and returned to his horsemen. I retired to a short distance. The Fingoos of Mr. Read, armed with spears and guns, advanced in order of Battle, Mr. Read riding before them, in order to prevent their making an immediate attack. Mapasa's people pointed at Mr. Read, saying 'Gaya,' 'that is he,' and took aim at him, but their guns missed fire. Now the firing began on both sides. Mapasa, with his warriors, retired to a hill, from whence they poured down a heavy fire. Most of our Hottentots remained in Shiloh, to defend it; and when the sun was nearly set, Mr. Read with his party returned. They had sustained a heavy fire, but none of them had been killed. Of Mapasa's people, some say twelve, and others twenty, were killed, nine of whom are known by name.

"'July 11th, Mr. Fynn arrived to collect information, and brought 150 colonists with him: 500 farmers are in camp a few hours distance from the place. Mr. Fynn has made a report to

the governor, and war will be declared against Mapasa. Day and night we have outposts and patrols, and scouts are sent out that the enemy may not surprise us. May the Lord grant that they do not renew the attack! We are all in good health, and recommend ourselves and our congregation to your prayers.'"

"From other letters, it appears that our Missionaries are not dismayed, not even the Sisters; but have good confidence in the help of the Lord. To judge from the experience of this war, the force which they have now at Shiloh is fully equal to repel any number of Caffres. Still they are in very distressing circumstances, and in great need of the intermission of all their friend.

"Let me now say a few words concerning Enon. When the bands of Caffres approached, and after all the farmers of their neighborhood had fled, our Brethren considered it advisable to shelter at Uitenhage, according to the advice given them by the civil commissioner. June 7th, Brn. and Srs. Schopman & Klinghardt left Enon: a farm two hours from Uitenhage, called Zondfonteyn, was hired, whither they conveyed all the cattle that they could remove, and the women and children of the Hottentots. A sufficient number of armed Hottentots remained at Enon to defend the place. The bushy kloofs in the neighbourhood were soon full of Caffres, and they had frequent alarms.

"Every Sunday, one of the Brethren rode over to the settlement to hold divine service. This was done on June 14th by Br. Schopman. After he had retired to rest in the evening, he was awakened by the herdsman bringing the report that the Caffres had attacked the cattle kraal in such numbers that they could not defend it. The herdsman fired, but in vain; the Caffres carried away the cattle. Br. Schopman then went to the civil commissioner, who gave his orders to the Worcester commando, which happened to be passing through Uitenhage; and 129 men set out within an hour in pursuit of the Caffres. They overtook them at the Sunday's River, and an engagement followed, in which twelve Caffres were shot, one farmer was killed, three Hottentots wounded, and the cattle retaken. Br. Schopman then removed the women and children to Uitenhage.

"July 7th: the Caffres, who are still in great numbers in the Zwurberg and the neighbourhood of Enon, succeeded in carrying off from Enon eighty head of cattle. Our Hottentots then got assistance from a neighbouring camp of boors; the Caffres having hid themselves, in the woody, rugged, and almost inaccessible kloofs. The following day they had an engagement, in which sixteen Caffres were killed; three Hottentots, and one farmer, also, lost their lives, and one Hottentot belonging to Enon died the same evening; thirty-two head of cattle were retaken. So it is not yet advisable to return to Enon.

"From *Clarkson* and the *Zitzikamma*, 120 or 130 Fingoos have been draughted to the army; from Elim, 100 Hottentots, mostly unmarried men; and 60 from Grœneekloof, all single.

At Genadendal, 337 men were raised, half of them married. The orders were, that all men from sixteen to sixty, able to bear arms, should enrol themselves: the execution depended on the respective field-commandants. Many of our Hottentots might easily have avoided the summons, had they remained with the farmers, with whom they were at work, but they shewed great willingness and obedience, although they are fully aware of the dangers and hardships of the service, and many of them leave behind them wives and children dependent on them for daily subsistence. No one murmured or complained. On May 6th, we held a farewell service with them, and the church was crowded. They were admonished by Br. Teusch never to forget what they had heard here, and learnt out of the Word of God, but to shew by their conduct, that they belonged to a Christian congregation, united to each other in love, and ready to assist one another as brethren, and to edify themselves together as often as they should find opportunity, by reading and singing,—for which purpose they were provided with New Testaments and hymn-books. They were entreated, above all, never to forget the Saviour, but daily to pray to Him and to confide in Him as their best friend, and helper in all need. We assured them we should remember them in our prayers: thus the cross of our Lord Jesus Christ would be the place where our souls would meet. In a fervent prayer, they and their wives and children were commended to the protection of the Lord; and at the conclusion the blessing of the Lord was pronounced upon them. It was a very solemn meeting; many tears were shed, and every one present seemed deeply affected.

"The next day they were called together on the Mission-premises by the ringing of the bell. We then sang a few farewell verses, and they took leave of us, commending themselves, many with tears, to our prayers.

On the boundary of our land, half-an-hour's walk from Genadendal, they collected again, many of the wives having followed them to the spot. Br. Sonderman addressed them in a few words, a verse was sung, and they began their march, all deeply affected. They leave behind them 190 wives, and 348 children under fourteen years of age. For these we have not yet got any government aid, as was the case in former Caffre wars; but we have applied for it, and it is promised that it shall be given. Three months have passed since they went, and the present not being the season when the gardens yield fruits and vegetables, many are in great want, especially as the provisions of Indian corn and beans gathered in March are eaten up; we therefore help as far as we are able. If they have only bread and water, they are satisfied, but corn is at present at a high price. It is most edifying to us to observe, how they trust in the Lord with child-like confidence, and abstain from all murmuring. Often do we hear expressions like these fall from them:—'What can we say? The Lord has sent us this visitation: we are often disobedient chil-

dren, who deserve correction; but He will help us if we pray to Him.' And, indeed, this time of chastisement proves to be a season of blessing for our congregation. It draws the hearts of all nearer to the Lord, makes them humble themselves, and take refuge with him; for there is not one, that has not relations engaged in the war, and a very dangerous war it is. Very often the Caffres are posted in inaccessible kloofs, among dense thorn-bushes. The assailant has to creep on hands, and knees, and feet, forcing his way through the bushes. In this situation he may expect every moment the assagay or the ball of the lurking Caffre. Suddenly the combat begins hand to hand, the faces of the combatants being often scorched by each other's guns.

"May 28th was appointed as a day of fasting and humiliation throughout the whole colony, and proved a day of blessing for all our flocks. Here I held the discourse on Lamentations iii, 31, 42; Br. Teutsch officiating at Kopjes-Kasteel, where our neighbours had expressly requested to have a service.

"Br. Nauhaus is still with us, as he could not proceed to Shiloh. He has repaired our watches and clocks, and nearly finished a brass chandelier for our church. In the meantime, he has begun to keep meetings in Dutch. He will soon proceed to *Clarkson*, where he can begin to learn the Caffre language, in which we trust and believe he will make good proficiency, as he has not only an inclination, but also something of a gift for the acquisition of languages."

V. WEST INDIES. — JAMAICA.

From Br. G. H. Pfeiffer.

Fairfield, July 20th, 1846.

"Dear Brother,

I am glad to inform you, that the building of New-Eden Chapel proceeds satisfactorily; the walls are already seven feet high; the window and door-frames and jealousies are all finished; and, thus far, I am happy to add, the work has gone on prosperously. Springfield Chapel-School is also nearly finished, so that, ere long, we hope to be able to hold services in it. Br. Lichtenthaeler has collected in our several congregations a sum sufficient, I think, to complete the building, the actual amount I am unable to state at this moment.

"Some time past, I informed you of the very leaky state of our Schoolhouse roof, the zinc with which it is covered being quite corroded; we had, therefore, to hasten with the erection of the new roof, as during the late rains, we not only were prevented keeping school in it, but the rest of the building also suffered

materially from exposure to the weather. I am happy to say, that all the carpenters and coopers in our congregation, with but *very* few exceptions, cheerfully aided the work by giving three or four days labour gratis; others assisted in getting the timber cut of the woods, and, by various little services, aided us in one way or other; so that I hope the expense will be moderate. Past week, we had the pleasure to see it completed. We were glad, in the mean time, to use the Refuge School-room, in which Br. Cook has kept school for several weeks.

"Br. Lichtenthæler having, in our last Mission-Conference, urgently requested help, and Br. and Sr. Plessing being found willing to afford it, they left us yesterday morning, accompanied by our best wishes and prayers, for New-Eden. At that settlement, they will remain eight or ten days, to hold the individual speaking with the various classes of the congregation, and celebrate the Lord's Supper in the absence of Br. Kiergard, owing to ill health. From thence, they will proceed on their journey to New-Fulneck, the place of their destination. In order to obtain a little more assistance in our Missionary work, being now left alone, we have taken one of our young men, William M'Carty, out of the Mico School, to be an assistant to Br. Cook in the day-school. Our dear Br. Cook, who labours most diligently not only in the School, but also, as much as his time allows, in the Mission, will, by the help thus afforded him, be enabled to assist me in any service required.

"On the 23rd, we had our first regular Missionary Meeting at this place. Though the weather was rather unfavourable, a tolerable number assembled. Our friend Mr. Tomlinson took the chair, and delivered a very appropriate address, which was listened to by all present with the greatest attention. The Brethren Heath, Rickseeker, Holland, and Lichtenthæler then addressed the Meeting on the subject of Christian Missions, setting forth the duty and privilege of assisting with their substance and their prayers, the cause of God. The collection, at the close, amounted to 5*l.* 14*s.* 3½*d.* We would not despise the day of small things. We know our Lord did not. May he sway his sceptre in the hearts of our people, and make them, by His constraining love, to be the willing subjects of His power; and pray for *us* also, that the Lord would render us faithful in the important charge committed to us, to gain souls for Him. The speaking in the last weeks with our congregation, and particularly with our communicant members, afforded us much pleasure; in conversing with several about the state of their souls, I could perceive, with joy, that they had not only come to Christ as their good Physician, but that it was their daily anxious desire and fervent prayer, that He would accomplish a cure in them fit for the inheritance of the saints in light. One of them observed, with great emotion: —'O Minister! I never thought I had such a wicked heart till lately. My heart is just like a puddle. When the Saviour's

blood flows over it, then my heart feels comfort, and I love to speak of that dear Saviour who loves sinners so much. But, O Minister! when sin stirs again, then I find the old puddle is there. Yet, oh! where shall I go but to my dear Saviour, who every day must cleanse my heart in His blood.' And here his heart seemed to overflow with gratitude for the watchful care of that Saviour, who suffered him not to depart from Him. Another observed, while bemoaning his own sinful state, and the carelessness of his nearest relatives about the concerns of their souls:—'O Minister! when I look at my own heart so cold and lukewarm, my soul is often *distressed* with the thought that I shall never see my dear Saviour, who died for me:' and here he wept aloud. He further stated, in a very edifying manner, his concern for his relations, and said, that when he spoke to them about spiritual things, and called upon them to join him in prayer, they were so reluctant, that he often hastened to his little hut, and cast himself there at the feet of his Saviour, entreating Him to strengthen his faith, and to have mercy upon these poor people. He is a very promising young man, who reads and knows his Bible well. These are seasons of true enjoyment, when we feel ourselves encouraged by the Lord, to go cheerfully forward in His blessed work."

From Br. G. Feurig.

"*Maidstone, November 16th*, 1845.

"Dear Brother,

I wrote to you in my last, that, soon after entering upon this post, I had to suspend or exclude many from church-privileges. Alas! that the same discipline is still needful to the present hour. My faith is tried, and I sometimes ask myself, if matters do not become worse. The devil lays hold of many, and they willingly yield to his temptations: fain would he, to all appearance, overthrow the whole work of God in this place. Though I know that he cannot weaken, much less destroy the noble structure, yet it is painful to witness his attempts to deceive even the very elect. Our comfort is that Jesus has prayed, and still prays, that our faith fails not, and as He wills that none of His sheep shall perish, His warfare shall end in victory. It is a source of distress to us, that even the more pious part of the congregation do not consider it a duty, to exhort, and admonish the wandering and straying sheep. The reason I believe is, that they do not as yet *fully* understand the mind of Christ, or, knowing His will, they are deterred by fear of man from boldly making it known. Oh, that all hearts were inflamed by the love of Jesus! then we might hope for vital godliness, and a walk according to the will

of Him, who hath called them out of darkness into His marvellous light!

"Towards the end of last year, I was greatly encouraged by the departure of a young married Brother, who expressed himself very satisfactorily whenever I visited him; among the rest he said, 'I have found pardon and forgiveness of all my sins in the blood of Jesus Christ, and He will now receive me to Himself.' When the valedietory blessing was imparted to Him, our Saviour's presence was powerfully felt.

"In January, another young married Brother departed, after a very painful illness of but thirty-six hours. He expressed to me his resignation to the will of the Lord, and shortly before his end he desired to see all his friends, whom he most affectionately intreated to make their peace with God, and to follow none other but Christ. His elder brother asked him what his hope was, and he answered. 'I have no other than Jesu's blood and righteousness; He is mine and I am His.'

"About 100 persons have joned our Missionary Society, and I am thankful to say, that the hearts of some are in the matter. They know that something besides money is required. Once a month, the members assemble for a prayer-meeting, and accounts are read concerning our own or other Missionary Societies. Our school is considerably improved; the general attendance is from forty to fifty. It is conducted by a young coloured person, who is a church-member of ours. Will you be kind enough to return my cordial thanks to the Committee of the Religious Tract Society for their valuable present?"

From Br. John Elliott.

"Irvin-Hill, *April* 20th, 1846.

"Dear Brother,

"The belfry of our chapel is not finished, and gives the chapel from the higher grounds the appearance of a place of worship, which it had not before.

"Now, concerning our Missions:—I think that all our members who are at all able, ought to give something in addition to their annual subscription. Their are many, however, belonging to this small congregation, who can do nothing at all. But those who can, I consider as having a right to choose the mode of their giving. Thus, when I found that the association proposed was not approved, I tried a monthly collection for the same object; this was cheerfully agreed to, and is carried out: so that if in name we

have no association, we have an equivalent for one. We have also a kind of Missionary sermon once a month, followed by a collection.

"It is now about a twelve month since I had an attack of fever, but at the end of last year and beginning of the present, I was grievously afflicted with boils of a most virulent character; and Sister Elliott's health, as you know, had a great shock. She is now as well as can be expected; but we both feel the relaxing influence of the climate, and stand much in need of a little renovation in a temperate region.

"The beautiful and solemn services of the Passion-week have been attended here with their usual interest and blessing. A goodly number from a considerable distance were at chapel by five o'clock on Easter-Sunday morning. The lesson for the day was read by lamp-light; after which the congregation surrounded the burial-ground, and the Easter-morning-Litany was prayed from the chapel-steps.

"On Saturday we had a smart shock of an earthquake, at a quarter past seven o'clock A. M., while we were engaged in family worship. It was but of short duration, and seemed to undulate from S. E. to N. W.

"Yesterday the services were well attended, and we had our love-feast usually on the Sunday after Easter, for those who had been admitted to the Holy Communion, or received into the congregation since Easter last year. We had about thirty of this class, who seemed greatly to enjoy the service."

From Br. J. H. Kiergaard.

New-Eden, September 28th, 1846.

"Dear Brother,

"I have been laid on the shelf for four long months, I say *long*, for they have been very tedious to me, and during that time I need not tell you my feelings have been greatly exercised, being obliged to delegate to others the work I wished to have done myself; but thanks be to the Lord, I am better now, and able to attend to my own duties; so that looking back on the past season, I find abundant cause to erect another Ebenezer, as a way-mark on my earthly pilgrimage.

"The building of our chapel has, notwithstanding these untoward circumstances, gone on steadily. Having procured a good and faithful overlooker of the works, a negro of the Bethany congregation, we expect to get the walls up by Christmas, and, soon after the new year, we hope to finish it. Our cottage on the moun-

tain, though not completed, affords an agreeable occasional retreat from the extreme heat below. We find our cottage delightfully situated as to climate; and it will prove a great comfort to the couple residing at New-Eden. It commands an extensive view over nearly the whole of St. Elizabeth's parish, with a very pleasing landscape beneath our feet, viz. the green parterres and luxuriant cane-pieces of the Bogue estate. It is greatly admired by every one.

"Last Christmas, our kind friends at Tytherton and the neighbourhood, sent us a good supply of various articles; amongst the rest, old clothes for distribution, and £2 to buy other necessaries, whereby I was enabled to feed the hungry the naked, and even to support one or two of the poorest thoughout the year; but now my 'Elias cad' is exhausted. Please to present my gateful thanks to these generous benefactors.

ST. KITTS.

From Br. G. W. Westerby.

"Basseterre, July 28th, 1846.

"Dear Brother,

"I am happy to say that the Day-schools of our Mission are improving. We have a trained teacher in Basseterre, another at Bethesda, and, and a trained female teacher at Bethel, who came from Antigua. We have also three young persons training in Antigua. The Lord has prospered my endeavours to get good teaching for the schools, beyond my expectation.

August 12th.

It is a great trial to be willing to work hard, to have much to do and to delight in your work, and yet not be able to get on as you could wish, owing to bodily infirmity. For the last three years, my digestive powers have been so much impaired, that seldom a day passes without my suffering from this cause. By careful and abstemious living, the constant use of the cold bath. &c., I get on with some degree of comfort. Sr. Westerby's constitution is also very much injured, and her debility is sometimes great. She is no longer able to take medicine, and it is only by the use of the cold bath twice a day, that she can do her work at all.

"We read the account of the meeting of the Evangelical Alliance in London, with deep interest. How I longed to be present on such an occasion! how good and pleasant a thing it is, for Brethren thus to dwell together in unity!"

From Br. B. Ricksecker.

"Bethel, August 27th, 1846.

"Dear Brother,

"It is now above a year, since we first took charge of Bethel Congregation, and so far we have been favoured with a small increase, and are encouraged by a better attendance at Church, both at the Sabbath and week-day services. Our schools are also in a pleasing course. Our Sabbath-school in particular gives me much pleasure, as their seems to be more spiritual life among the young people. We have now 142 scholars on our list, and we hope, by degrees, to add a few more. This is the nursery of our Church: if the young are left to go their own way, we shall have but few members in time to come. I had some difficulty in getting qualified teachers, as many of our young people here are unable to read.—One thing is greatly needed here, and that is a library: there never has been one at this station. Could you not dear brother, use your influence in behalf of Bethel, in procuring a library, or, at least, a few books for our young people; it would be a great encouragement to them. Our Day-school is also well attended, the average number being from seventy to eighty scholars. We have in our Girls'-school, a teacher from Antigua, who has been trained in the Mico Institution.

"Although Bethel labours under many disadvantages, and is behind our other congregations in numbers, yet, in regard to contributions, it does well. On the 17th of May, we held our Missionary meeting, and though the weather proved very unfavourable, our collection amounted to about £10 sterling. Our Missionary Association, which was formed at the commencement of this year, had a love-feast on the 8th of July, at which Br. Westerby kindly presided. Br. Mæder was also present. The collection amounted to £13, which sum, I can truly say was given cheerfully. The good spirit manifested among our people on this occasion was quite encouraging to us. O! that the Spirit of Truth might also inspire all their hearts, that the fruits of righteousness might be more clearly seen, than alas! is often the case; yet, with all their imperfections, we labour with much pleasure in the midst of this little flock."

ANTIGUA.

From Br. Allan Hamilton.

Lebanon, August 11th, 1846.

"Dear Brother,

I am happy to inform you that I have received, through the Danish Islands, from ladies in Germany, a parcel of knitted socks.

for the pupils of the Training-school. I regard it as a pleasing first fruits of what the Lord may dispose our friends to offer in that way. Perhaps some kind friends in Britain would aid us, by donations of school and household materials, as the wants of the institution will be many, and almost every kind of useful article could be turned to good account; for exampel,—paper, pens, ink-powder, slates, Scriptures and other prints, maps, books, &c., for school materials; for clothing the boys, calico, stout linen, brown or white, cloth caps, and shoes; also bankets, sheeting, towelling, earthenware, knives and forks, spoons, &c.; likewise simple tools of various descriptions, to promote industrial training, and implements of husbandry, such as light hoes, spades, garden-rakes; also kitchen-garden seeds. We would thank you to give publicity to as much as you think proper of this note; it may remind some, who would not be likely to subscribe in money, how they can help us. I am happy to say that all our fellow-servants are well. The season has been and still is most propitious for the future crops; we never experienced such constant rains as have fallen during the last three months."

August 27th, 1846.

I have frequently thought over, who is to be assistant-teacher in the Training-school, and, as I am still uninformed as to the fact, it may not be amiss for me to say, in case that no one is already fixed upon, that if a single Brother having the needful qualifications can be found among the young teachers in one of the schools of our Church, perhaps in Fulneck, who would be willing to come out for this purpose, I should be very thankful. In the event of such an appointment being made, it might be well for him to enjoy the benefit of a few months training in 'The Home and Colonial Infant School Society's Institution,' in London. The instruction their given has a most beneficial tendency, as I know by experience."

"Cedar-Hall, November 9th, 1846.

"You will have learned, that in consequence of Br. Baum's illness, several changes were rendered necessary, and we have, in consequence, been removed to this place, where I can overlook the work of building the Training-school premises. I am happy in being able to add, that the work proceeds with spirit. The people have shewn great willingness to work for us; and we must regard it as no small advantage, that we are able to obtain the services of a sufficient number of the best workmen that the district affords.

"Our undertaking will need the sustaining influence of both the prayers and the contributions of our friends; but we believe, that He who put it into the hearts of His people to begin the work, and to whose honour alone it will be devoted, will also enable them to support it. Indeed, the tokens of His favour which we have already received are too plain to be mistaken.

"In the communications I have received from the other islands, there is cause for thankfulness. Our dear fellow-servants feel an unabated interest in the work, and have succeeded, to some extent, in enlisting the sympathies of their flocks in its behalf. I feel assured, that the latter will be to you as it is to us, a special token for good.

"Should the weather and other circumstances prove favourable, we hope that at an early period in the ensuing year, the institution will be ready to receive pupils; and I am happy, that by the reinforcement of our Missionary-ranks, and by the merciful restoration of Br. Baum's health, we shall in a few months be able to give our whole time and strength to our Training-school."

BARBADOES.

From Br. John Ellis.

"Sharon, September 3rd, 1846.

"Dear Brother,

Your last letter was dated June 1st; the day on which we held our Missionary meeting here. We had then the pleasure to unite with a goodly number of kind friends, who cheerfully joined us, in taking a survey of the Mission-field generally, and more especially of that part occupied by our Church, and in pleading its cause, as to the means which are required for carrying on the good work of our Lord and Master. The meeting though not numerously attended, was a truly interesting one, and the collection made at the close, together with the proceeds of our small Missionary basket, amounted to 12*l.* 10*s.* 6*d.* sterling. Our worthy and much esteemed friend Dr. King presided on the occasion, while another kind medical friend gratified all present by the very interesting details which he gave.

"When I last wrote, I was suffering from my old complaint, but I am thankful to say, it yielded to the means prescribed, so that at present I am in my usual state of health. Our Mission-families, with the exception of occasional ailments, have been well.—Br. Oerter indeed still continues to suffer from the complaint in his eyes. He and his wife were lately rejoiced by the birth of a daughter, as were Br. and Sr. Titterington by that of a son, both of whom are doing well.

"We have been much gratified in witnessing the better attendance of our Sunday-scholars during the few last months, and pray that this may indeed be a taken of future good, and we have of late frequently had to mourn over the delinquencies of our young people, many of whom have taken themselves away from the houses and control of their parents, and entered on a headlong course of

sin. With such members as have made some progress in Christian experience, we continue to have satisfaction, both when visiting them, and when they come to us for individual and familiar conversation, especialy before approaching the table of the Lord. This was particularly the case when we witnessed the contrite state of heart, manifested by our dear widow sisters on their recent memorial-day"

DANISH ISLANDS.

From Br. W. Hœuser.

FRIEDENSTHAL, ST. CROIX, JULY 23rd, 1846.

"DEAR BROTHER,

I was concerned to hear that the Training-school subscription does not proceed as briskly as it commenced. This, assuredly, is not occasioned by want of willingness on the part of our Brethren and friends to assist so important an object, but rather by want of insight into the great necessity for such an institution, which *we* know and feel to exist. Could they be made fully aware of the extreme deficiency, even our most flourishing congregations, of Negro youths, really capable of receiving instruction of a higher order, and how grievously we are off for qualified teachers at the present time, they would not hesitate, I think, to cast their offerings into this department of the Lord's treasury. If they would or could take a glance with us at the coming years, and consider the distressing embarrassment to which we must be subjected, without the aid of such an institution, in the conduct of a Missionary work, which must go either forwards or backwards, they would give us their help, and *that* cheerfully, in the hope, that the blessing of the Lord will not be withholden from our undertaking, but that it will be made the means of abiding good to thousands of their fellow-men. Such a school affords us the only hope of obtaining really useful teachers; and we cannot but deeply regret, that its establishment did not take place ten years ago.

"In the month of June, the examination of the public schools took place, and appeared to give satisfaction to the friends present, among whom were the highest authorities of the island. How did I pity the poor children, who, after making very fair progress in reading, were obliged to leave the school, and go to the labours of the field, at the early age of eight years. For these children how desirable it is, that they should have every facility afforded them for attending the Sunday-schools; but these institutions, I regret to say, as well as the Saturday-schools, have had to be

discontinued, those, at least, which were held in the public school-houses. The expected Royal ordinance which should regulate them, and secure the attendance of the children from the different estates, has not yet been published, nor have we any idea when it will be. It is, indeed, mournful to observe these tender lambs of the flock, wandering from the fold, exposed to temptations and perils of every kind, from which they might be, in a measure, preserved. We are, therefore, earnestly intent upon establishing Sunday-schools at our three Missionary stations in St. Croix, which may be attended by our young people between the ages of twelve and eighteen years. Should the Lord be pleased to grant us success, a great blow will be given to the kingdom of Satan in this land. At Friedensthal, we begin our Sunday worship at 10 a. m. punctually, and proceed with our shorter services till 1 p. m. At that hour, the Church is turned into a school, which is attended not only by a number of young persons of the ages already mentioned, but also, for the present at least, by many more advanced in life, so that, for some weeks past, we have had the pleasure to see 200 persons assembled. As the number of the young people attending school increases, we must provide instruction for the adults on Sunday evening.

"Several changes have taken place among the Missionaries in these islands. Br. and Sr. Linke have removed to Niesky, and Br. & Sr. Kœster have come hither from that place. Br. Gruhl and his wife have been called to succeed Br. and Sr. Wolter at Emmaus, in St. Jan, and Br. Kummer is gone thither as teacher. Br. Weiss has undertaken the charge of the School at Two Williams, and Br. and Sr. Kleiner are gone to America on a visit.

"The late sugar-harvest proved a very laborious one, and the Negroes were often so tired, that they visited us less than usual. I have, therefore, but little to report of our intercourse with them. Of their expressions in conversation with us, it would be wrong to judge according to our own understanding of the words they use; for it is often very evident to us, that the heart of a Negro is under the influence of the grace and Spirit of God, although his ideas are very confused and his language as defective, and often as incorrect, as possible. It requires, in fact, some practice to understand exactly what they mean. What, for example, would you make of expressions like the following, which I often hear, 'Me heart clean; me poor sinner, me hungry and thirsty? The real meaning of which is—'I live at peace with all men, but as a poor sinner I come to the Lord's table, my soul is hungry and thirsty for Him.' The public marriages continue to exercise a very beneficial influence upon the Negro population, and their object is better understood than formerly. I had lately an instance of conjugal faithfulness in a married man of this congregation, which I should hardly have credited, had I not myself witnessed it. One of our Negroes, David by name, was married to a poor

free Negro woman, who, in less than half a year, became so crippled by disease, as to be entirely confined to her bed, which she has not quitted for more than two years. As she is a free person, she receives no help from the estate, and David is prevented, by the nursing which she requires, from earning anything in his free hours, as other Negroes are wont to do. His wife is, of course, able to do nothing for him, while the little that he possesses, he spends upon her. It appears, however, a pleasure to him to serve her; he goes to the sea, washes his own and his wife's linen, cooks, and does other housework; and has not much time at his disposal, the poor man is incessantly occupied, and often nearly worn out. 'But,' says he, 'as often as I attend my church, I get a little strength and can go on.' And I believe that similar instances of the power of Divine grace might be met with among our people.

Br. Damus, of Bethany, in St. Jan, makes a favourable report of his School. On the 3rd of June, he wrote to me, "I am happy to state, that the Sunday-school also is well attended, especially considering the smallness of this congregation. Last Sunday, we had 120 children, but as the number that might attend is about 200. I make it my business to go every Saturday on to the estates, admonishing both parents and children; and I find that my labour is not altogether fruitless.

"This being the commencement of the hurricane season, we shall appear to-morrow in the house of the Lord, to implore His gracious protection for ourselves and our fellow-men in these islands. The precautionary measures, which it is usual to adopt on these occasions, are attended with a feeling of awe and solemnity which it not easy to describe. Our chief trust is, however, in the mercy and power of our God."

From Br. J. Gardin.

"Friedensfeld, Sept. 9th, 1846.

"Dear Brother,

"I admire Luther's sentiments greatly; how true is all he says about children! He was a man inspired of God, an experienced warrior against Satan, and he therefore knew how that wicked one was with all his might against those who desire to bring children to Christ. — Our Sunday-school here, held in our dwelling-house, is prospering, thank God! We have as many as we can possibly accommodate, though we do not admit any under twelve or above sixteen years, and only those belonging to our church as yet. We number seldom less than 120. and it is

evident we want a separate School-house. If we could admit all who wish to attend, I suppose we should have 300 or more.

"Our Government Schools are doing well, according to circumstances, for which I cannot sufficiently express my humble thanks to the Lord, to whose gracious help I feel the more indebted, as I am daily more convinced of my own deficiencies and the great responsibility of my office. Our School-examinations went off well. At one of them, his Excellency General Von Sobotker and suite were present, and afterwards the children were treated with cakes and cocoa-nut water. When the Governor-General, Von Scholten, returns, I shall have my hands full, and would gladly leave St. Thomas and St. Jan to the care of some qualified fellow-servant."

VI.

Circular Letter of the Synodal Committee for the Management of the Missions of the United Brethren, accompanying the Statement of 1845.

"Dear Brethren, Sisters, and Friends,

"On communicating our Mission-statement for the year 1845, we feel constrained, first of all, to express our very sincere and cordial thanks for the faithful and active interest which you have shewn in the extended Missionary work committed to the Brethren's Church. May our God and Lord, upon whose altar these gifts have been laid with willing hearts, grant you an equal share in His reward of grace, with those that have gone forth to battle, and cause His blessing to rest on you in ample measure!

"Our expenditure, in the year now under review, has amounted to 13,847*l.* 10*s.*, and the income to 12,281*l.* 10*s.* 9*d.*; so that 1565*l.* 18*s.* 3*d.* more has been spent than received, converting the surplus of 706*l.* 19*s.* 10*d.*, still remaining at the close of 1844, into a deficiency of 858*l.* 19*s.* 5*d.*

"The diminution of 928*l.* 15*s.* 5*d.* in the receipts, as compared with those of 1844, is owing not to any falling off in the regular contributions, but to a diminution in the legacies received, as compared with the former year, to the amount of 690*l.* 7*s.* The general expenses at our Mission-stations have continued much the same, showing a difference in favour of the present year of 88*l.* 14*s.* 3*d.* But if we look at individual Missions, we meet with striking variations. Thus, there has been an increase of expense, for the Mission in North America, of 222*l.* 12*s.* 3*d.*; in South Africa, owing to heavy journey expenses, 730*l.* 1*s.* 8*d.*; in Tobago, partly on the same account, of 381*l.* 9*s.* 4*d.*; in the Danish-West Indies, of 300*l.* 11*s.* 1*d.* On the other hand, the Jamaica expenditure, which was unusually high in 1844, has lessened by

1270*l.* 12*s.* 1*d.*, and that at St. Kitt's by 247*l.* 8*s.* 10*d.* The pensions to retired Missionaries, and the charges for education, are greater by 163*l.* 2*s.* 7*d.*, which has its natural explanation in the extension of the work, and the necessary increase in the number of Missionaries.

"In our last Circular, we drew your attention to the fact, that the equilibrium between income and expenditure becomes increasingly difficult to preserve, which is confirmed by the present statement. And this derangement is the more alarming, as it arises not from transient circumstances, but from the increased necessities of the work itself. We will not, however, lose courage on this account, since the Lord has given us so many proofs of His power to help; rather will we confide in Him for the future also, assured that He knows best what we need. At the same time, it is our duty to consider how this growing disproportion may be arrested, and how we may find ourselves at liberty again to turn to those races which have not yet had the Gospel preached to them, to the poor and neglected, to whom the Brethren have felt a special call from their first beginning.

"In this view, it appears to us a high and sacred duty, to make the funds entrusted to us reach as far as possible, by a careful and conscientious use of them. Let every one employed in the work but consider, that every saving may be a means to bring yet other souls to the Saviour: then will conscientious economy appear to Him, who regards it as faithfulness in that which is least, and lays His blessing on it.

"Again, let us direct our attention to the sources of assistance which our Missions themselves offer towards the relief of this financial pressure. It was, from the commencement, the principal of our Brethren, according to St. Paul's example, to support themselves by the labour of their hands; and the Lord graciously regarded their diligence, and brought them through, at a time when an interest in Missions was far less widely extended than it is now. And we have still Missions which maintain themselves either wholly or in part, so that the expenses for journeys, pensions, and education, form the only burden which they entail upon the Mission-Fund.

"To this number our Mission in Surinam especially belongs, where the Lord has so evidently blessed the industry of our Brethren, that hitherto the means required for a rapid developement and expansion of Missionary activity have been supplied upon the spot. The same is the case in South Africa, so that our Mission there appears in the statement with merely its journey expenses, which are it is true, by no means inconsiderable. So, likewise, with regard to the Labrador Mission; its necessities have been supplied, in a manner which claims our gratitude, by the *Brethren's Society in London for the Furtherance of the Gospel.* In the British West Indies, our attention is directed to another source of support.

as the emancipated Negroes are in circumstances to contribute essentially towards the maintenance of the Mission. For some years, we have had in view to bring the Negro congregations to support themselves, and we may venture to hope, that the idea is approaching its realization. Thus, St. Kitt's has defrayed her own household expenses, within a trifle; and when we look at Antigua, and deduct its Missionary contributions of 847*l.* 6*s.* 6*d.* from its expenditure, we see that it is likewise advancing towards the goal. We hope to witness similar results gradually unfolding themselves in the other islands. On the other hand, the Danish West Indies, as already mentioned in former statements, have disappeared from the list of self-sustaining Missions. We had hoped, indeed, that this Mission would require but a moderate amount of aid, and that its business would still cover the greater part of its expenses. But this hope has not been fulfilled. As the Negroes being still in bondage, are able to contribute little, it is the more necessary to alleviate the burden, as far as possible, by a careful maintenance of our existing resources, combined with a frugal and conscientious housekeeping. We acknowledge, with especial thanks, the important yearly contribution made by Government towards the support of the schools. We have also again to thank the *North Sleswick Missionary Society*, which appears to be in a pleasing and flourishing state, for a considerable donation.

"Finally we raise our eyes in confidence to our Brethren and Sisters, and all our valued Mission-friends, with the earnest request, that they will continue their active sympathy and benevolent support according to their ability. We have received so many encouraging proofs of their willingness, that we cannot fear that our request will be in vain.

"The faithful interest with which the *London Association in Aid of our Missions* continues its unwearied labours, and the cordial co-operation which our object meets with in the British Islands generally, call for our warmest thanks. The contributions derived this year from this source amount to 4762*l.* 11*s.* 6*d.*, somewhat higher than the very ample amount of the preceeding year. The *Society for Propagating the Gospel among the Heathen*, established at Bethlehem, though no longer able to contribute so largely as formerly, has at least sustained no further diminution of its efficiency. Its contributions exceed those of last year by 41*l.* The *Missionary Society at Zeyst* continues to devote itself especially to our Surinam and South African Missions. By its means, through the kindness of the English and Dutch Bible Societies, we have been able to print the New Testament and Psalms in Negro-English.

"Following the example of Antigua, small Missionary Associations have been formed in Jamaica and Barbadoes, whose contributions are appropriated to the support of those Missions. Similar Associations have likewise sprung up in several of our South

African Missionary stations, which have given a new stimulus to the interest felt in the work.

"We attach a high value to the friendly sympathy of the numerous Missionary Societies of the European Continent, especially as it brings us into close connexion with so many esteemed fellow-labourers in the cause. The need of closer union, of unreserved communication, and mutual assistance, both in word and deed is felt more sensibly than ever. Proposals have even been issued for an amalgamation of all the German Missionary Societies, and we have been invited to join it in so cordial a manner, that we cannot but feel grateful. Yet, beautiful as the idea is, success and union, under one direction, would be liable to many obstructions in the execution, and may perhaps not be consistent with the Lord's designs; for the Mission-field is a large and multifarious one, and He alone know show to assign the place most suitable for each division of his labourers. We may, however, be assured, that His blessing will rest upon an union of heart and mind, which nourished and maintained by mutual consultations and friendly services, may, in due season, produce rich fruit. We have all one common inheritance, and serve one Master.

"The plan mentioned in our last Circular for the speedy establishment of a *Training Institution for Coloured and Negro Youths in the West Indies*, is now so far advanced, that Br. Hamilton, who has been appointed to take charge of it, has arrived in Antigua, and a piece of ground, bordering on Cedar-Hall, has been bought for the purpose. The acceptance and support which this undertaking has met with,—658*l.* 11*s.* being already contributed,—encourges us to believe, that the Lord will provide the means which are still required, for the establishment and maintenance of the Institution. We commend the matter to the especial kind consideration of all our valued Mission-Friends. Our dear colleague, Br. Herman, and Br. Mallalieu, of London, have been deputed to visit our West Indian Missions. May our Lord and Saviour accompany them, grant them His powerful support and, after the accomplishment of their commission, bring them home in safety!

"And now, dear Brethren, and Sisters, and Friends, help us to pray, that our faith may be steadfast and unwavering, whatever trials and difficulties may be before us. The cause is His, and His the harvest. We have firm promises to lean upon, in which it is impossible for God to lie; therefore we will put our trust in Him. And when you kneel before the Throne of Grace, remember us also in your prayers. With cordial salutations from our colleagues and ourselves, we remain,

"Your faithful Brethren of the Mission-Department in the Elder's Conference of the Unity.

"J. C. BREUTEL,
"J. G. HERMAN,
"C. F. B. GREGOR.

"*Berthelsdorf, August 28th.* 1846."

VII.

Extract from a letter of Br. Fr. Kleiner.

"Dear Brother, Bridgetown, Dec. 17th, 1846.

"Knowing that you will be anxious to hear from us, especially as the storms which we encountered North of the Bermudas, seem to have caused a great deal of damage on the coast of the United States, I hasten to inform you of our safe arrival here in Barbadoes. You will no doubt have thought, that by this time we were again surrounded by our Negro-flock in Santa Crux, but this as you see is not the case.—However, He who has safely brought us thus far, and has so wonderfully saved us from the watery grave, which was already yawning to receive us, will help us through to the end of our voyage. The best description, I can give you of our voyage you will find recorded in the 107th Psalm 23rd verse. To the truth of that passage we can now bear witness by our own experience. Praise therefore the Lord with us for his goodness and his wonderful works.

After taking leave of you, the steamboat soon started, but we did not reach our vessel which was anchored off New Castle till night had set in. We took up our quarters on board with little confidence, and our minds filled with misgivings.

The first week of our voyage was very stormy and disagreeable, and the constant cold and rainy weather, together with the horrible sea-sickness, kept the passengers almost constantly confined to their beds. But this was only the beginning of our trials. The second Sunday of our stay on board, was the first day that we could remain on deck for some time, and we began to hope that we would have fair weather at last. But towards evening the wind again freshened and continued to increase in violence, until about daybreak of Monday the 23rd of Nov., when suddenly a most violent thunderstorm came on, and soon it blew a perfect hurricane. Though most of the sails were secured, and those that were out were closely reefed, yet in one moment they were torn away, alone leaving some shreds like ribbons fluttering in the air. It was an awful sight! The sea was one mass of foam, and as the spray and rain were driven before the howling blast it seemed like some terrible snow storm. The frail vessel with its broken masts & tattered sails was tossed like a feather from wave to wave.—Now it was raised mountainhigh and the next moment it was again plunging into the yawning depth below. All this time the waters were dashing over the ship which was trembling and crashing in every part. At first we had hoped that with the discontinuance of the thunderstorm the winds would abate; but this was not the case, for it continued to rage for full 24 hours.—The mountain-like waves continued to rise higher and higher, sometimes really burying us under their awfully mighty waters. Thus we spent nearly the whole night expecting every moment that it would be the last of our earthly existence; for even our

captain, though fully convinced of the strength of his vessel, in which he had weathered many a storm already, declared: "If the Lord doth not protect us, the vessel won't bear this sea much longer. "O ye of little faith!" said he to me, "don't you recollect that?" "I know it well," replied I," and let us do what the disciples did in a similar situation,—let us join our voices and call upon the Lord, He will doubtless hear us and perhaps as quickly grant our requests." The Captain, however, thought it sufficient that each one should pray in secret for himself, adding, "I have certainly prayed fervently to the Lord." In this distress the words of the text in our Daily Words with which we had gone on board afforded Sr. Kleiner and myself no little comfort; it was the passage, Job. 12, 10. "In his hand is the soul of every living thing and the breath of all mankind." "If it is the Lord's Will," said I, that we shall find our grave here, why, then our wearisome journey towards heaven will soon be accomplished,—what need we fear?

What—though every plank be starting,
Waves are running mountain high,
Thunders rolling, lightnings darting
And no saving hand seems nigh:
We need still no danger fear,
Jesus, though unseen, is near!

About 8 o'clock in the evening a heavy sea broke our jib-boom, which another wave soon carried away entirely together with the railings and some planks on the deck. Soon afterwards another sea carried away our stern boat. But now the raging sea seemed satisfied, for when day had fairly set in, the storm abated so far, that one sail could be hoisted again. How great was our joy and gratitude, when the pumps were tried and the vessel was still found light and staunch, so that we could proceed on our voyage which even the captain had not dared to hope. We proceeded, however, but slowly for the wind soon increased again and the sea was yet exceedingly rough. In fact storms and squalls accompanied us all along our voyage,—even till to the moment that the anchor was cast in the harbour of Bridgetown. You may well imagine how glad and grateful we were, when at last on the 8th of Dec. we could again set foot on dry ground. Here we were most heartily welcomed by our dear Brethren and Sisters at the various stations which we have visited during the course of the past week. We also had the pleasure of meeting the Brethren Herman & Mallalieu who arrived here the day after us from England. We hope soon to sail again for St. Croix, which will be our home for the present. Receive once more our best thanks for all your love and friendship to us. May the Lord bless you for it. When you bring your prayers and supplications to the throne of grace forget not your affectionate brother

FR. KLEINER.

VIII. ACKNOWLEDGMENTS

of the donations and subscriptions to the Missions of the United Brethren received by the Rev. Philip H. Gocpp, agent, from March 1st 1846 to March 1st 1847.

April 1846.

Through Rev. Emanuel Rondthaler, donation of F. Wayland,	$ 20	00
Through Rev. J. G. Kummer, collection at Litiz for erecting an Institution for the education of negro children in Antigua,	75	00
" Geo. Bardill, Exec. legacy of Geo. Bardill, deceased, to the Missions of the U. B.	75	00
" Rev. Sam. Reinke, donation of anon.	6	00

May

Through Rev. D. Bigler, sundry donations from anon. at N. Y., May 1846, $3 78. C. G. S. Roosevelt $200. Mr. Payne $7. Collections after Missionary sermons at New York, $300 39	411	17
" Sam. Rice, Treasurer of the Bethlehem Young Men's Missionary Society for general Mission. purpose,	50	00
" Rev. S. Reinke, appropriation of Beth. Female M. S. for general purposes $30. Through do. M. S. for appropriation for water-tank in Jamaica $20. Through the same for erecting Sunday-schoolhouse in Dan. W. I. for Joseph Kummer $20.	70	00

June.

Through Rev. Sylvester Wolle, appropriation of Ohio Missionary Soc'y.	24	46
" Rev. Lev. Reichel, collection after the Miss'y sermon at Nazareth.	16	82
" do. do. appropriation of Nazareth Fem. M. S. for Estridge Church building Fund for new church in Bethesda,	20	00
" do. do. appropriation for negro school at Antigua,	30	00

July.

Through Rev. H. A. Schultz, donations of young ladies of Bethlehem Fem. Sem'y towards general Miss'y purposes,	72	84

July 1846.

Through Rev. S. Reinke, collections after Miss'y sermons at Bethlehem,	61	80

August.

Through Treasusrer of Society of the United Breth'n. for Propagating the Gospel among the heathen this year's appropriation for Missions,	4,200	00

Through Mrs. Juliana Rice, proceeds of young ladies' Miss'y fair at Bethlehem to be applied to general purposes,	$ 50		
For water-tank in Jamaica	10		
		60	00
Sept.			
Through Rev. G. F. Froezee, donation for Negro school in Antigua,		1	00
" Rev. Sylvester Wolle, appropriation of Ohio Miss'y. Society,		15	00
October			
Through Rev. Julius Th. Bechler, collections after Miss'y. sermon at Emaus		2	00
" Bethlehem Young Men's Mission'y Society appropriation for Sunday-school-house at Friedensberg, St. Croix,		20	00
" Rev. W. Eberman, donation of J. B. Hiester,			
Nov.) Esq. of Lebanon,		5	00
Through Rev. J. T. Bechler, appropriation of Litiz Fem. Miss'y Society towards negro school in Antigua,		50	00
" do. donations of Mrs. Himes, Oxford,		3	00
December.			
Through Rev. Em. Rondthaler, Miss'y collections and subscriptions at Philadelphia,		38	31
" Rev Julius T. Bechler. appropriation of Litiz Young Mens' Missionary Soc'y. for Mission in Jamaica,		20	00
" do. collections after Miss'y sermons at Litiz		21	76
" Rev. D. Bigler, sundry donations from friends in New York. Mr. Stewart $5. Mrs. Lott $4. Mrs. Ireland $ 10. A friend $ 5. Mrs. J. D. Bailey $ 5. Mrs. E. Bailey $ 5. S. & D. Brown $ 3. Mr. O. B. Butler $10. Mrs. Sarah Battell $ 10. Collections in Staten Island $3 50. N. Y. Juvenile Mission'y Society for schools in Labrador $10. do. do. do. Indian schools $10. Collections after Miss'ry. sermons at N. Y. $140 85,		221	35
" Rev. Levin Reichel, collections after Miss'ry. sermons at Nazareth,		15	42
" Rev. Sylv. Wolle, appropriation of Ohio Missionary Society.		15	00
Jan. 1847.			
" Rev. Sam. Reinke, collection after Mission'y sermons at Bethlehem		76	88
" Rev. J. F. Stadiger, additional,			50
" Rev. G. F. Bahnson, collection after Mission'y. sermons at Lancaster in 1845.		41	46

IX. ACKNOWLEDGEMENTS OF DONATIONS TOWARDS ERECTION OF A CHURCH AT BROOKLYN.

Through Mrs. H. Wichelhausen.

Of Mr. A. C.	$500 00	Mrs. Catharine Bininger	$ 50 00
" " Abraham Bininger	100 00	" A. C.	50 00
" " C. W. D. Lilliendahl	100 00	" Holligan	50 00
" " Geo. Miller	200 00	Mr. & Mrs. Davis	10 00
" " And. G. Bininger	100 00	" Doughty	2 00
" " J. Wichelhausen	100 00	" Abram. Lands	10 00
Mrs. Lucretia Brasure	100 00	" Samson	10 00

Through Rev. David Bigler.

Cash	10 00	Mrs. Bailey	2 00

Thorugh Mrs. Davenport.

of Mr. Theodore Vietor	50 00	Cash	3 00

Through Mr. & Mrs. Harvey,

of Miss Jane Moore	10 00	" " Sarah L. Bowman and daughter	10 00
" " Taylor	2 00	" children	78
" sundry collections	10 25	" Mr. C. Ahrenfeldt	5 00
" Mr. Alfred Beatty	10 00	" Miss Hannah Baker	1 00
" Miss McGinley	1 50		

Through Mrs. C. M. Marx.

" cash	5 50	of Mrs. Van Pelt & collection by her	4 00
" Mr. D. Sands	1 00	" " C.	5 62
" " A. D. Matthews	2 00	" " Catharine Prall	2 00
" cash by sundry individuals	7 25	" " Lippencott	5 00
" do.	1 00	" Mr. Fred. Berensee	5 00
" Mrs. Van Pelt	1 00	" cash	100 00
" James Wood	10 00		

Through Mrs. Booth

Donation	7 00	" Mrs. R. B.	10 00

Through Miss McNary of the Episcopal Church.

of Mr. D. Coope	5 00	of a friend	3 00
" Messrs. Harper & Broth's.	5 00	" sundry individuals	4 53
" a friend	5 00	Cash	11 00
			$ 1696 93

Our Brethren, and Sisters, and friends of our Society, who are acquainted with the locality and the distance of the Brethrens's church in New York from our residences in Brooklyn, will readily see the importance of establishing a U. B. church in our city, in order to keep our little flock together and carry out the work which the great Head of the Church has committed to our Zion. The donations already received, are cheering evidence of the favour with which the Lord smiles upon our undertaking, and it is our privilege to state, that, in addition to the above amount, $172 63 have been raised by a "Ladies" Fair and plate collections at our meetings, making a total of $ 1,869 56. Donations are respectfully solicited, and will be thankfully received by *Rev. David Bigler*, No. 402 Houston-street, New York, and *Mr. E. Marx*, Treasurer of the Society, at No. 108 Fulton-st., Brooklyn.

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